



No. 195

Challenging the Holocaust Taboo Since 1990

February 2013

Online at www.codoh.com

The CODOH Library, Castle Hill Publishers, Inconvenient History, the CODOH Forum, Facebook, and Amazon Kindle

Bradley R. Smith

How is it with CODOH as 2013 kicks off.? Remarkably well. The CODOH Library has grown to some 2,300 revisionist documents now, all searchable with a modern database. Santiago Alvarez, with a very small crew of volunteers, is driving that work. There's nothing to compare with it anywhere. Castle Hill Publishers, the British revisionist book seller, is merging with CODOH.

Richard Widmann is on schedule with his online publication *Inconvenient History: A Quarterly Journal for Free Historical Inquiry*. Volume 4 will be up for printing on schedule. The CODOH Forum remains the primary revisionist discussion site on the Internet—that is, in the world.

We are preparing to take revisionist papers to university Facebook pages. This has never been

tried anywhere by any of us. And now we are going to place Smith's *Confessions of a Holocausts Revisionist* onto the Amazon Kindle program.

The following brief notices are excerpted from CODOH-Web's "Recent News" news posted on our homepage over the last 90 days. It is lightly edited for publication here. Most of the original posts are quite brief. The first, by Germar Rudolf, is an exception.

THE CODOH LIBRARY

11 November 2012

A Quarter Century Ago: *The Leuchter Report*

By Germar Rudolf

In February 1988, Fred Leuchter Jr., in the 1980s America's only expert on execution technologies, was asked by the defense team of German-Canadian Ernst Zündel to go to the infamous Auschwitz and

Majdanek concentration camps in Poland to verify whether or not the facilities actually used poison gas to kill inmates by the thousands—if not millions. He agreed to do this and write an expert report about his findings to be used in a Canadian court of law where at that time Zündel was being tried for "Holocaust denial."

Before Fred Leuchter went to Poland, he was a firm believer in all he had been taught in school and through books and the mass media about the Holocaust. But when he looked into the evidence, he changed his mind. A few months later he described his conversion succinctly as follows:

"1988 was a very informative and likewise disturbing year. I was appalled to learn that much of what I was taught in school about twentieth-century history and World War II was a myth, if not a lie. I

was first amazed; then annoyed; then aware: the myth of the Holocaust was dead.”

There was no End to the Myth. Such declarations of victory over the Myth were frequent in those days immediately after the release of the Leuchter Report. Unfortunately, twenty-five years later the Holocaust Myth is still very much alive. As a matter of fact, it can be argued that the Myth has gained in momentum and persuasive power—but not because the evidence presented for it has become more convincing. It is the increased propaganda output on all levels—media, schools, politics, academia—combined with an ever-increasing societal persecution and illegitimate, though “legal” prosecution of all dissidents, which has stifled many revisionist efforts to undermine and destroy this myth.

There are many reasons why Leuchter’s work or any of the others that followed it—my own expert report included, which followed in his footsteps—did not cause the myth to collapse. The most important reason is that the powers that be in government, media and the university have constructed a major part of their influence by setting standards for Good and Evil, standards where “Auschwitz”—or rather the events this moniker stands for—denote absolute evil. Challenging this upsets the way our post-WWII world is rigged, so it won’t happen without a fight. Hence revisionists have been and are being fought fiercely by these powers and their lackeys.

But there is another reason why Leuchter and his primary consultant, Prof. Robert Faurisson, did not ring in the end of the current world order, and this lies in the fact that the Leuchter Report wasn’t bullet-

proof. Indeed, it had many flaws and the opponents of revisionism had a heyday in taking it apart and gloating over its discrepancies and deficiencies.

In all fairness, this had to be expected. After all, Leuchter had no in-depth knowledge of what he was investigating, and he had only a few weeks to get at least a superficial idea about the issues involved. But he did get one thing right: If we want to understand what was going on at Auschwitz, Majdanek and many other locations of the claimed judeocide, we need to apply standard forensic methods as they are



Fred Leuchter

used in any murder investigation, and Leuchter was the first to do exactly this. By so doing, he put his fingers into a festering wound of orthodox historiography which up to that time had been content to uncritically regurgitate anecdotal evidence of individuals who claim that they had been there and had seen it all.

Leuchter’s work may have been wanting, but its flaws invited its opponents to deal with it. They made the Leuchter Report a part of their news—bad news, admittedly,

but as we all understand, all news about revisionism is good news for revisionism—so revisionists got a lot of attention and for a short while they could not be ignored. As a result, many people who had ignored the revisionist challenge now started listening. Walter Lüftl, who in those early post-Leuchter years was the President of the Austrian Chamber of Engineers, was one of them. He said to me once that, if you want to stir a public debate on a topic that those in power want to hush up, you have to include a few mistakes in your work so that your enemies will pick it up, drag it into the public arena, and gloat over the mistakes.

That’s what they did with Leuchter’s work, and that was their mistake. The idea that the Holocaust had yet to be the subject of real, forensic, critical scrutiny caught on in many circles around the world. Ever since, a growing number of people have chipped in to widen the scope and scale of such research, to deepen its reach, and to improve and solidify the results.

So the story is far from over. Leuchter started it, and despite all the persecution that resulted for him and for those who preceded or followed him, they all keep on fighting. As Fred Leuchter stated five years ago:

“The harder the fight, the tougher we get.”

The Critical Edition

In the summer of 1989 I managed to get a copy of David Irving’s edition of the Leuchter Report. Back in those years my command of the English language was not good, so I had to sit down and

Continued on page 7

Updates and Current Events

Stolz Speaks Truth to Power (Again)

No sooner did Sylvia Stolz's five-year disbarment from the legal profession expire, than she again challenged the Holocaust taboo that had already put her in jail for over three years. In Chur, Switzerland, not fifty miles from where William Tell thumbed his nose at Gessler's hat, Stolz gave a speech before the



Sylvia Stolz

Anti-Censorship Coalition's eighth annual conference. Describing the entrenched legal fictions that undergird the prosecution and imprisonment of herself and dozens of other seekers of freedom of speech all over the world, she placed herself once again squarely in the crosshairs of the Holocaust Enforcers—those enemies of intellectual freedom who so profusely sling the "Holocaust Denier" mudball.

Now, in a two-part YouTube video (<http://tinyurl.com/arbzzc>), Stolz reviews both the content of her talk and the hysterical reaction to it manifested in the Swiss press. The English subtitles will enable readers of *Smith's Report* to understand the nature and origins of this latest threat to this heroine of freedom.

Gunter Deckert Pens a Temporary Farewell.

Friends, Comrades and Fighters for the TRUTH in WW II History,

The time has come! I must soon enter prison to serve my 5-month sentence although my constitutional objection has not yet been decided. - I am supposed to report for jail on January 2nd, 2013. The release date will be June 2nd as I do not think that I will be given the "extras" (2/3 release) normal criminals are entitled (!) to ...

My prison address:

JVA-Zuchthaus

Herzogenried-Str. 111

(D) 68169 Mannheim

Fax: 0049 - 621 - 398 280

E-Mail: Poststelle@JVAMannheim.justiz.bwl.de

When writing, PLEASE, do remember that my mail will be "checked"!!! Therefore, please, do not make any reference to the big "H" (Holo/Shoa) in your letters. Anything else is all right: foreigner problems, asylum-seekers, immigrant criminality, history etc. - If you wish to send photocopies of articles or newspaper clippings, either paste the photocopy or the clipping to the letter or write on the photocopy "Günter / Herr Deckert - this might be of interest to you". Thus, it is accepted as a letter. I am not allowed to receive loose clippings or flyers/leaflets.

Please, do not send books, magazines, papers. I will not be handed them.

I will attempt to answer letters as soon as I can. - I will also see

for comrades to inform via e-mail if it is necessary so that you know what is going on.

Contributions / donations can be made as follows:

a) Cash may be sent by registered mail to Pf. 100 245 (G.D.), D 69442 Weinheim/B.,

b) Wire transfers to Günter Deckert - IBAN: DE77 6601 0134 3457 54; BIC: PBNKDEFF; Postbank Karlsruhe; note down "Rechtsskampf" -Please, indicate the exact sender.



Gunter Deckert

My wife will let me know, and she will acknowledge receipt by private letter or card. Do not mention the amount of money in the mail to me. The "system" should not be given supporter addresses this way.

"What does NOT kill me, does make me stronger!" - So, with this in mind, my best comradely greetings and loyalty to our kin and people.

I wish everyone a very good year of 2013 full of success and the best health possible

Günter Deckert

Serge Klarsfeld: At Auschwitz 1,000 Jews Deported from France Were Gassed ... in Bed!

Robert Faurisson

With two years' delay I now learn of news about Auschwitz which, as of late 2010, should have made the headlines of the world press and forced historians of "the Holocaust" or the "Shoah" to revise their vulgate of the extermination of the Jews. Strangely, all the media kept quiet about it. Had they for once, this time, felt that it was a case of wild imaginings taken just too far?

Serge Klarsfeld vouches for it: in September 1942, at Auschwitz, 1,000 Jews deported from France by "Vichy" were gassed ... in their beds! I do not recall ever having noted such information in the two fat volumes of his *Vichy-Auschwitz* (Paris: Fayard, 544 pages in 1983 and 415 pages in 1985). For me this is a novelty, discovered in a little book that a particularly astute revisionist lady has just given me, pointing out the passage that intrigued her. Entitled *Pie XII et la Shoah / Le choix du silence?*, the 86-page booklet was composed by Ph. Chenaux, S. Klarsfeld, G. Krupp and M. Viot under the direction of Mgr Dominique Le Tourneau (Paris: Pierre Téqui, 2011). It is in fact a compendium of those authors' papers for a brief seminar on "Pius XII and the Jews: His influence on Vatican II," held in Paris in November 2010.

Bringing up a deportation of Romanian Jews in 1942, S. Klarsfeld, for his part, writes: "Vichy gives its assent. During the night,

the prefecture of police [of Paris] takes out the files on the Jews concerned: on the morning of September 24, 1,500 Romanian Jews are arrested; the next day 1,000 are deported and, after a thirty-six-hour journey to Auschwitz, gassed in their beds" (pp. 45–46). Two lines



2

Serge Klarsfeld

afterwards he is conferring honours on Father Patrick Desbois, a holy prankster if ever there was one. See (<http://tinyurl.com/a28z89k>).

No source is provided to support the veracity of this account of a miracle that would have defied all the laws of physics and chemistry. No document is mentioned. No reference. No "testimony." At Auschwitz, according to the legend, Jews were gassed with Zyklon B, a powerful pesticide that was, in substance, hydrogen-cyanide gas, which adheres strongly to and penetrates all surfaces, is terribly difficult to evacuate from a room or remove from bedding or other objects, or indeed anything at all, and is also explosive and liable at any moment to gas the team of gassers using it, forbidding them any physical exertion upon the opening of the premises where a gassing has occurred—and this despite the compulsory wearing of a mask with the very most powerful filter, the "J" filter. Where the devil, at

Auschwitz, would this crime have been committed? Even Danuta Czech, in her famous *Auschwitz Chronicle*, refrained from mentioning this form of "gassing in bed," although she hardly lacked audacity, being the one who declared "gassed" certain convoys which were later found, in reality, to have been sent on to other camps after a quarantine at Auschwitz.

With this I hear Klarsfeld telling us yet another story in *gashchamberese*. And at the very worst time for his cause, in grave distress since at least 1995 with the outright surrender of his protégé, the uproarious Jean-Claude Pressac

(<http://tinyurl.com/b8e35w2>)

These days his historian friends only ever evoke the gassings of Jews half-heartedly, by mere automatism and, all told, just in order to respect the good manners of a certain tradition. At 77, shouldn't he follow their example, even if only for fear of soon ending up like his old friend Jacques Chirac? Could it be that Serge Klarsfeld's own mental collapse began in 2010, with this outlandish invention of a thousand gassings in bed?

(<http://tinyurl.com/aghush1>)

Bishop Richard Williamson Fined for Holocaust Denial in Germany

Catholic Bishop Richard Williamson, 72, was convicted of "incitement" after an interview he gave to the Swedish television program *Uppdrag granskning* in 2008 was broadcast on a German TV station. Holocaust denial is illegal in Germany.

Williamson was appealing an earlier conviction in 2010. At that time it was reported that prosecutors had asked for a fine of £5,400,

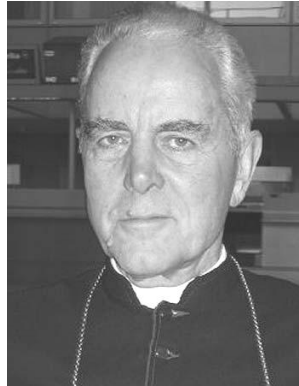
but that number was lowered to £1,500 after it was judged Bishop Williamson has no income.

Williamson told the interviewer: "I believe that the historical evidence, the historical evidence is strongly against, is, is, hugely against, six million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler.

"Germany has paid out billions and billions of Deutschmarks and now Euros because the Germans have a guilt complex about their having gassed six million Jews, but I don't think six million Jews were gassed."

The court found his comments on the Holocaust were "not spontaneous but were well-thought-out

answers to the questions posed in front of the camera."



Bishop Williamson

Lawyers for Bishop Williamson argued that Holocaust denial is not unlawful in the UK or in Sweden,

and he should not have been held responsible if the broadcast was accessible by Germans in Germany.

A few months after the 2008 comments were made public, the Vatican made a controversial decision to reverse the excommunication of Bishop Williamson, who is a member of the Society of St Pius X.

[So if we are to speak about gas-chamber fraud "spontaneously" we might be able to say what we think in countries like Germany about gas-chamber fraud. If we speak about gas-chamber fraud with well-thought-out observations, we're dead ducks.]

Let's Put a Human Face in the Global War for Truth in History

Dr. Ingrid Rimland

Herewith I announce that I have set myself the worthy goal of shedding light on who we really are and what we really say. I'll try to do this weekly.

Who's "we," you ask? We, whom our numerous detractors like to call all kinds of nasty names—among them, "Holocaust Deniers."

It's got to stop—and it won't stop by our salutary efforts of heaping facts on top of facts and reason upon reason. For thirty-plus years, that's what Revisionists have done.

We counted on people with brains, on people who understand fairness, people who would not close their eyes to overwhelming

evidence that "Germans" didn't do what "Jews" proclaim they did.

We need to rethink our strategies. Facts are too dry—too unappealing and too boring. Facts by themselves will never win the battle. Spielberg understood that perfectly with his defamatory feature, *Schindler's List*. Logic takes brains, and brains take a hike when strong emotions are triggered. Name-calling costs nothing and works like a charm.

"It's just a novel," we pleaded. "Look at forensic evidence. Science does not lie, not even for a 'Nazi.'"

Fat chance that argument would make the tiniest difference.

Put *Schindler's List* and *The Leuchter Report* side by side, and not another word need to be said. You know the "truth." You saw it in the movies and read it in the papers. Period.

I had a telling experience once when I was more politically naïve than I am now. The year was 1995. I had just launched a website and had christened it the Zundelsite—and did I ever cause a global cyber-storm! This was a time, remember, when html coding was still done by hand. I had the feeling I was flying a jumbo-jet solo—with no idea about what kept it in the air.

Down came a huge, huge censorship attack. I felt like a mosquito

being shot at with a cannon—what had I done that was so scandalous?

I soon found out. I had just met an interesting Swabian with the world's thickest accent and thought that he needed some help, publicity-wise—a task at which I excelled.

Smack on the Zundelsite, I posted a fat trial transcript titled “Did Six Million Really Die?” and half a dozen essays from the Institute for Historical Review. Long story. I lived in San Diego at the time.

My introduction into Revisionist Purgatory went thusly:

I got a friendly call from a producer of a television series called “The Learning Channel,” broadcasting out of San Francisco. Did I mind doing a program on my ... ah... controversial views?

I didn't know I had any.

He insisted gently I did. He would pay my airline. He would send a cab. He would make sure I had protective escort. No need for me to be nervous. Me, nervous? Whatever for?

I was a novelist of some acclaim, doing media all the time. By then, I was a pro at doing interviews. I didn't come unglued in front of a camera. I thought he was a bit too squirming and solicitous, but did not give the matter further thought.

I would be glad to do a show with him, I told him.

I wasn't really all that knowledgeable about what he referred to as “the hoary issues between the Germans and the Jews,” but what was there to fear? This was America.

It's hard to believe, but in the mid-'90s I was a grass-green novice.

So far, so good. I flew to San Francisco. I was picked up by a

young Jew, as friendly and engaging as they come.

It was an impressive studio, with all kinds of people smiling and smiling at me. Wall-to-wall smiles. Ear-to-ear smiles. The anchor, a



Ernst Zundel

young, very blond female, a Jane Pauley type – with a smile as radiant as the sun – simply outdid herself by making me feel welcome. She could not have been nicer – as smooth, polite, and polished as can be.

An assistant pinned the mike on me. My stunningly beautiful anchor leaned forward, pulled her face into the ugliest visage of hatred I have ever had the displeasure to see, and literally hissed at me:

“Are you a Nazi?”

I leaned forward, too. I said as calmly and as sweetly as I could: “Are you a Kike?”

I might as well have punched her in the nose. She reeled back. She was speechless.

I caught my breath and added:

“I just called you a name. You didn't like it, did you? You just called me a name. I didn't like it either.”

After that, as I remember this episode, we just stared at each other for a minute or so. There was the Great Divide. I stood right at the precipice. I know I didn't flinch. To

my knowledge, that interview was never broadcast.

I have sometimes told this story to others, and I can always sense that, while people might agree with me and even sympathize, they think that wasn't very ladylike of me.

That in itself is telling. It's perfectly okay to insult a German morning, noon, and night, right? It's not okay to answer tit for tat?

Ernst Zundel – the man never wavered or blinked.

I want to spend this coming year to do my part in diminishing the virulent, utterly unjustified hatred against Germans in general and my own love specifically.

Ernst is a kind and thoughtful activist who is not what his detractors shriek from the roof tops. Ernst Zundel doesn't hate. Ernst Zundel is an activist of rock-hard principles, however. What's fair is fair, he says.

Ingrid follows this with two additional anecdotes. One details Ernst's relationship with a Palestinian woman, the other with a Black man associated with NAACP. Find the entire article in Veterans Today (<http://tinyurl.com/ct3k3rl>)

*** I do not speak Hebrew, but I understand it has no word for “history.” The closest word for it is “memory.”

Chief Rabbi Jonathan Sacks has written that history is an event that happened some time else to someone else—“his story.” And that memory is “my story”—something that is part of who I am.

History is information then. Memory is part of your identity.

Interesting.

translate it with a dictionary in my hand in order to understand what it said. The result both amazed and unsettled me in more than one way. I went through an experience similar to what Leuchter has summarized in my initial quote. But I also recognized a number of profound mistakes, and as my knowledge of the topics increased over the months with every book I read about it—foremost Jean-Claude Pressac's 1989 tome on Auschwitz—I realized that this wasn't the final word on the matter. Hence I started doing my own research.

After years of forensic research and revisionist publishing activities, I decided in 2005 that Leuchter's work deserved to be republished in a second edition—all of his four reports, actually. But considering all the weaknesses that had been discovered in his first report on Auschwitz and Majdanek over the years, the new edition would need to be improved upon. I didn't want to mess with the original text, though, which by then had itself become a historic icon. I merely included numerous footnotes with corrections, explanations, and further source material, and added a brief discussion of some of the issues raised by Leuchter.

I am glad that *The Barnes Review*, under the aegis of Willis Carto, has now issued a 3rd edition, which has been brought up to date with the current state of research. Equipped with all the improvements of this third, revised edition, the Leuchter Report is as sharp a weapon in the fight for truth as was the first edition 25 years ago.

The Journal of Historical Review on CODOH

15 November 2012

Believe it or not, to this day the former flagship periodical of historical revisionism, the *Journal of Historical Review*, which was published between 1980 and 2002 by the Institute for Historical Review in California, has never been posted in its entirety on the Internet. Although two major websites feature many of its articles:

(<http://tinyurl.com/bx4ghha>)

and (<http://tinyurl.com/asenhd2>),

neither had the complete set. It was time for this to change.

CODOH volunteers have decided that this is what they will do next. So far, the first ten volumes, published between 1980 and 1990, have been posted at

(<http://tinyurl.com/ad522qh>)

The remaining volumes, 11 through 21, are in the process of being reformatted and posted, and you will see them coming online during the next weeks.

Santiago Alvarez

Contents Manager

Smith's Report No. 194 (November 2012) is Online

16 November 2012

The latest issue of *Smith's Report* (no. 194, Nov. 2012) is now available for free online viewing. Bradley Smith's lead article reports on how those obsessed with wallowing in Holocaust "memory" try to keep that delusion alive and pass it down to the next generations. Jett Rucker picks up the topic of Holocaust obsession in his paper, where he describes himself as being obsessed with the Holocaust, although quite differently than the "survivors" and

their kin, and he discusses what repercussions the Jewish Holocaust obsession—or tunnel view—has in the world.

Other articles in this issue of *Smith's Report* include an exchange on the CODOH Forum about "The Negro Soldier" during the Third Reich fighting for Germany, a delicious exposé by Paul Grubach of Deborah Lipstadt's double standard when it comes to genocide denial—she and her ilk condemn it when it's about their tribe, but embrace it when it's about others, and a paper by Robert Faurisson about the most recent events of his persecution in France and why that won't stop revisionism from prevailing. In addition and as always, this issue of *Smith's Report* contains a number of updates and comments about current events.

And then Smith must add yet another note, with apologies: CODOH.com has been down almost all of October into early November, caused by technical difficulties of our overloaded dedicated server. CODOH's dedicated team of volunteers has been working overtime to resolve this. On the one hand, they were successful, as you can see when visiting the site, which now loads fast and without annoying error messages. On the other hand, our information services and donation page being inaccessible was potentially very bad for contributions. It has been very bad again, and this only after Smith had been knocked out himself due to sickness for most of the summer. Smith and his volunteers, who have put in some 20,000 unpaid hours (yes, twenty thousand) into getting the new CODOH.com up and running

over the past two years, are on their own. Not quite. They have the visitors of CODOH.com and the readers of *Smith's Report*. They urge you to contribute to the cause.

Inconvenient History
Winter 2012, Vol. 4, No. 4
25 November 2012

Winter is here! Warm up with the new issue of *Inconvenient History*. The Winter issue of *Inconvenient History* is now online.

The papers:

Editorial: Uncle Sam, May I? by Jett Rucker

The Rumbula Massacre: A Critical Examination of the Facts, Part 1, by Thomas Kues

And the War Came, by Ralph Raico

Unholy Pursuit: The Charles Zentai Case in Australia, by Nigel Jackson

Why They Said There Were Gas Chambers, by Jett Rucker

From the Memoirs of a German Soldier, by Nemo Anonymous

Smoking Crematory Chimney at Auschwitz: A Correction, by Robert Bartec

Review: In the Garden of Beasts, by Ezra MacVie

If you have anything you're working on that would be suitable and ready for our Spring issue of 2013, please contact the editor at the IH Contact Us page at (<http://tinyurl.com/amfnbyp>)

Let's Celebrate! CODOH
Has Doubled in Size!
25 November 2012

When we got CODOH.com up and running back in June of this year, we started on an ambitious expansion course to get more information posted on our website. At that point, CODOH.com con-

sisted of a little over 1,000 documents. But today we exceeded 2,000 documents. CODOH.com has doubled in size! And this is only the beginning. Plus, needless to say, it's not all about size. We strive to make an increasing amount of well-organized, high-quality information in all formats available to the world.

Currently we are bringing the old issues of the *Journal of Historical Review* online. The project has reached Vol. 13, no. 5 (September 1993), hence some 60% of all the *JHR* papers which have ever been published are available on CODOH.com now. We are also in the process of preparing all individual papers from *Inconvenient History* for posting in the CODOH library, although that project suffered a setback when our volunteer's computer had a hard drive crash, as a result of which he lost all the data (they always tell us to make backups, but we never do – or do we?).

In addition, CODOH is now sponsoring and aggressively pursuing the production of high-quality revisionist video documentaries, and we hope to be able to present the first results early next year.

But for now, bring in the champagne!

Merging CODOH and
Castle Hill Publishers
05 December 2012

The image to the right [*not published here for technical reasons*] was taken out of No. 2, Vol. 4 (June 2000) of the now defunct German revisionist periodical *Vierteljahreshefte für freie Geschichtsforschung* (Quarterly Journal for Free Historical Research). The image announced a close cooperation between the two largest revisionist

websites, CODOH.com and www.vho.org (VHO). This cooperation went so far that, in 2003, with CODOH basically down, VHO had almost the entire CODOH contents copied. [*Note: In 2003 CODOH lost both its editor and its webmaster to business and family priorities -- BRS.*]

But then disaster struck in late 2005 with the deportation from the U.S. of Germar Rudolf, and his prosecution and imprisonment by the German State. At that time Rudolf was the sole proprietor of Castle Hill Publishers (CHP), which was and still is the owner of VHO. Although CHP was subsequently taken over by a group of British idealists, the company's activities decreased drastically in subsequent years.

Today, the VHO website is static, and very few new books are being published independently by CHP. CODOH, on the other hand, has revived its website, and in 2010 decided to vigorously revitalize it by giving it a major overhaul. Now, CODOH.com is equipped with a modern database framework, and is in the process of incorporating the contents of VHO after carefully screening, revising and reformatting those documents.

Considering all this, CODOH and CHP have now come to an agreement to merge their respective websites' contents. As a matter of fact, they will become one entity. So don't be surprised if, starting sometime next year, you are trying to go to www.vho.org and end up at www.CODOH.com. It is impossible for the small revisionist community to maintain two large independent database-driven web archives, so it makes sense to merge them. Although CODOH will keep the domain name vho.org, that

name will cease to lead to a separate website.

In addition, the British bilingual book outlet Castle Hill Publishers (CHP), once the revisionist powerhouse driven by Germar Rudolf, but after his arrest in 2005 a somewhat neglected orphan, will be brought into the folds of CODOH as its book and video outlet. You will notice that CHP's online bookstore at <https://vho.org/> has a different header, combining the logos of both companies. The same header is also included at the top of this very email. Those ordering from CHP will see similar changes in CHP's stationery starting with the next billing cycle. In the meantime, our volunteers are busily programming a new, cutting-edge web shop that should come online earlier next year as part of the CODOH website. It will maintain most, if not all, of the items currently offered by the CHP online shop and will then strive to expand its range of items.

CODOH is a U.S. company, but CHP is based in the UK. Whether CHP will ever be relocated to the U.S. remains to be seen. For now it makes sense to keep it where it is, as it gives CODOH access to the European market, whereas the U.S. market is so strongly occupied by both the IHR and, to a much larger extent, *The Barnes Review*, that when it comes to publishing and selling revisionist books and videos, it makes no sense for CODOH to compete with them in that market.

We employees and volunteers at CODOH and Castle Hill Publishers are looking forward to this new and exciting development, and we are sure that our loyal visitors, customers and supporters will benefit greatly from this as well.

Santiago Alvarez, Manager of the mutual CODOH & VHO/CHP web project

Bradley R. Smith, CEO,
CODOH, USA

The CHP Team, Castle Hill Publishers, UK

Oprah and Elie: One's a fool, and one's a fraud. Do you wonder which might be which?

12 December 2012

Being a student, you probably do not watch Oprah Winfrey regularly, but you most likely hear about Elie Wiesel on your campus frequently.

Now Oprah has interviewed Elie again. This interview will air on Sunday, December 9 at 11:00 a.m. ET/PT on OWN. One segment of the interview deals with the opportunity to create new "witnesses" to the Holocaust, a matter that is of considerable interest to (as Norman Finkelstein has it) the Holocaust Industry.

At one point Winfrey asks: "You've said that Holocaust survivors are becoming an endangered species. Indeed, you all are. Yet you don't fear the memory of the Holocaust will ever be lost. Why?"

Wiesel replies: "I'll tell you why. Because, you know, all of us who went through that experience considered ourselves as witnesses. When the last witness will be gone, I don't want to be that one. It's too tragic. What will happen? So on one hand, you could become pessimistic that the last witness—all the knowledge, all the experience, all the memories will be buried. Then what? So I came up with a theory which I think is valid.

"To listen to a witness is to become one... So therefore those who have listened to us, who have read my books and other survivors' me-

moirs, we have a lot of witnesses now. And they will protect not only our past, but also their future."

If you want to test how "valid" Elie Wiesel's theory is, it will do you no good to ask your professor. She is committed to belief on this question, not to any kind of examination of the facts of the matter. Here I will give you only a couple suggestions. It's a start. Irene Zisblatt (eyewitness) says that when she was in Auschwitz she swallowed diamonds and shat them out daily for a year or so. See this video at <http://tinyurl.com/ay2sg6c>

Abraham Bomba, the Barber of Treblinka (eyewitness), tells his demonstrably foolish lies to Claude Lanzmann, the demonstrably foolish creator of the universally applauded film *Shoah*. Applauded across the board, I might add, by the American professorial class. Read the Bomba text here: <http://tinyurl.com/2audupg>

I could go on, but these two links alone will introduce you to material that no professor will allow you to question in any classroom on your campus. Ask yourself why that should be.

Tell me if I'm wrong.

Bradley Smith

Note: The above release went to student organizations, the student press, and faculty on campuses across the nation.

Journal of Historical Review, Vol. 14 (1994) Complete online
15 December 2012

In the late 1990s, Germar Rudolf decided on his own to post on his website www.vho.org (VHO) all the papers which up to that year had appeared in the *Journal of Historical Review (JHR)*. When he reached volume 13, the publishers

of that journal from the Institute of Historical Review asked Rudolf to cease his activity, as they planned to do the remaining issues of the journal in-house.

Fact is, though, that the project faltered. Up to this day, many papers published in the *JHR* after volume 13, number 1 (January 1993), have never been posted online. To this day, 10 years after the journal has ceased to exist, the former publisher still has not corrected that situation.

We are working hard here to change this. As of now, CODOH's volunteers have posted ALL the papers up to *JHR* vol. 15, no. 1. Particularly important was their work on volume 14, of which only the papers from the first number had been posted online so far. All the rest were nowhere to be found, with a very few exceptions. But they are all available now on CODOH, including all their illustrations.

If you can, please express your appreciation for this work to our volunteers. Maybe you can chip in to support their work, either by volunteering or by donating to their cause!

Thanks for your consideration
Santiago Alvarez
CODOH Webmaster

**Journal of Historical Review,
Vol. 15 (1995) Complete online**
26 December 2012

Yet another complete year of the *Journal of Historical Review (JHR)* has been posted at CODOH.com: Volume 15 (1995). Some 10 years ago, the Institute for Historical Review, which used to publish the *JHR*, had posted 26 of the total of 92 papers which were included in this volume of the *JHR*, but then the process ended. The volunteers

at CODOH have now made all those papers available in the CODOH library!

If you can, please express your appreciation for this work to our volunteers, and maybe you can even chip in to support their work, for instance by reading some of the papers posted and informing us of any typos you may have found or about any other issue. You can also help us by either volunteering in other ways or by donating to our work.

Thank you for your consideration!

Santiago Alvarez
CODOH Webmaster

**Not Guilty at Nuremberg –
(New Edition)**
06 January 2013

Castle Hill Publishers and CODOH are proud to announce the availability of a new, revised edition of a revisionist classic:

Not Guilty at Nuremberg: The German Defense Case

By Carlos Porter

Uninformed people consider the "Nuremberg War Crimes Trials" as the ultimate proof of the guilt of the German leadership before and during World War II. The transcripts of the proceedings, however, tell an entirely different story.

This volume contains the defense argument put forward by the main defendants at the trial. It shows that the trial broke every legal precedent and procedure of evidence in the book.

Defendants were refused the right to cross-examine "witnesses," blatantly forged documents were accepted as genuine without question, and evidence indicating torture of suspects was struck out by order of the judges.

In addition, the blatant contradictions in the prosecution argument (which saw the Germans charged with the exact same behavior as exhibited by the Allies during the war), combined with the persuasive counterarguments from the defendants themselves, provide a fascinating insight into the 1946 lynch-mob proceedings which masqueraded as "trials."

Second revised edition, 60 pp. paperback, 26 b/w ill., 2012 (ENG)

**Journal of Historical Review,
Vol. 16 (1996/97) Complete online**

07 January 2013

And again, another complete year of the *Journal of Historical Review (JHR)* has been posted at CODOH.com: Volume 16 (1996/97). Some 10 years ago, the Institute for Historical Review had posted 40 of the total of 70 papers which were included in this volume of the *JHR*, but did nothing more with it. Today CODOH volunteers have again remedied that situation. Now all the papers from that volume are available in the CODOH library!

If you can, please express your appreciation for this work by reading some of the papers posted and informing us of any typos you may have found or about any other issue.

Santiago Alvarez
CODOH Webmaster

**Journal of Historical Review,
Vol. 17 (1998) Complete online**
31 January 2013

Another complete year of the *Journal of Historical Review (JHR)* has been posted at CODOH.com: [volume 17 \(1998\)](#). Some 10 years ago, the Institute for Historical Review, which used to publish the

JHR, had posted only 46 of the total of 78 papers which were included in this volume of the *JHR*. CODOH volunteers have once more remedied that situation. Now ALL the papers in that issue are available in the CODOH library!

Santiago Alvarez
CODOH Webmaster

Holocaust Handbooks – 4pp. Color Promotion Flyer Available Free!

01 February 2013

Groundbreaking Books on the Biggest Taboo of the Western World

This ambitious series addresses various topics of the infamous “Holocaust” of the WWII era. Most of them are based on decades of research in archives all over the world. They are heavily footnoted and referenced. In contrast to most other works on this issue, this series approaches its topic with the necessary academic scrutiny and critical attitude. Any Holocaust researcher ignoring this series will remain oblivious to the most important research results in the field.

These books are designed to have the power to convince both the common reader and academics in the field. And it is very successful with this approach: With its inception, this prestigious series has gained the attention of many western historians and of several opinion leaders worldwide. The final goal is to eventually tip the academic scale, so that academia will begin doing its duty: to demand public scrutiny of this most influential topic in all western societies. So long as academics do not do this, media and politicians will not do it either.

Order information can be found on CODOH's dedicated pages for each

book in the series, or on the website at www.holocausthandbooks.com/.

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So far 24 volumes have appeared in this series, and more are in the works. You can download a free brochure describing all 24 books here: <http://tinyurl.com/b7bu5xb>

THE CODOH FORUM

<http://forum.codoh.info/index.php>

Here I want to indicate primarily how many viewers the CODOH Forum is attracting. First, a couple of very brief opening paragraphs of the two most widely viewed topics, followed by the titles of the primary runner-ups. Before the Web, before CODOH, these figures would have been, simply, impossible.

Cyanide Chemistry at Auschwitz *129,053 Views*

“The 1988 ‘Leuchter Report’ published a list of cyanide measurements taken from several Auschwitz labour-camp walls [1]. Its text did not comment upon them however and they were merely summarised in a graph. Cyanide was measurable in 14 out of 35 of these samples (by Alpha laboratories), the rest being below the threshold of detection, one part per million (i.e., 1 mg cyanide per kilogram of wall). Then, in 1997, a Mr Desjardins retraced Leuchter’s

steps, and he ascertained, or claimed, that ten of these samples had come from sheltered, unexposed locations [2]. Of these, seven had measurable levels of cyanide. Comparing the two mean values of Leuchter’s data, grouped according to Desjardins’s information, including only those of measurable value, gives us:

“Indoor, sheltered walls: 2.7 ppm (n=7) Leuchter’s Data / Exposed, unsheltered walls 2.8 ppm (n=7), showing no significant difference. This throws light on the question as to whether decades of weathering have removed cyanide from the walls, as was alleged in certain quarters. Clearly, it hasn’t. This is totally crucial.

“When Germar Rudolf published the data, he specified the location of Leuchter’s samples. [3] This indicated that 15 of them in total had come from the alleged homicidal gas chambers, AHGCs, of Kremas I and II. (The ‘allegation’ here, is that, as Pressac described [4], what were the morgues of these crematoria came to be utilised as human gas chambers.) Six of these were measurable and had come from Krema II. Taking only those samples whose cyanide levels were measurable, we obtain these mean values: [. . .]”

Auschwitz In Memoriam

15,624 Views

“Violently incompatible stories swirl about the little town of Oswiecim/Auschwitz, as if two quite different places had somehow managed to co-exist there, sixty years ago. These stories cannot all be true. The United Nations has requested that Holocaust Memorial Day be commemorated on January 27th—the day the Auschwitz camp was ‘liberated’ in 1945. Let us

make a website to honour this day, i.e. one which will hold a memory of the Auschwitz camp. It could somewhat resemble major 'Holocaust Memorial Day' sites (e.g. <http://www.hmd.org.uk/about/>), but its focus would be on the titanic struggle between Lies and the Truth.

"To counteract the Greatest Lie Ever Told, I suggest focusing on concrete details of how the wartime labour-camp functioned. For example, an aesthetically elegant swimming-pool clearly exists, and was built by the inmates. Unable to deny this, the authorities have erected a sign saying, 'Fire brigade reservoir built in the form of a swimming pool.' This absurd notice is also given in Hebrew—but even that won't make it true.

"Let us hope for the publication in English of a proper book about what the camp was like. Was there really an in-camp court and jail functioning (opposite the gynecological facility)? Can we hear more about the marriages conducted at Auschwitz, the pregnancies there, the 3,000 live births recorded at the maternity hospital, and how did the child care day-centre work? There might be a problem with finding a publisher ..."

The missing six million 250483 Views World War II Aerial Reconnaissance Photos Go Online !!

78,258 Views

Alleged Photos from the Reinhardt Camps and Chelmno

58,006 Views

Dr. Michael Shermer, Professional Skeptic...almost

31,352 Views

The Ever Diminishing Numbers of Jewish Dead at Auschwitz

29,238 Views

Altered WWII Aerial Photos - The 'Smoking Guns'

27,299 Views

More than 350,000 views on these few topics alone. Such a readership in any other media is unimaginable. Go to The Forum here: <http://tinyurl.com/aserkqe>

FACEBOOK

In May 2011 Facebook had an estimated 130 million unique visitors in America alone. It is now estimated that Facebook has over one billion (billion!) users worldwide.

While it is a matchless organizational concept, the concept is simple. Users create a personal file, add other users as friends, exchange messages, and include automatic notifications when they update their profile. Users create or join common-interest groups, organized by workplace, school, college, or other associations.

When Hernandez was here he set up a page for us and took care of it. It cost a few hours a week. He posted materials from the Campus Project and from what was happening at the various pages on CO-DOHWeb. Several interesting people began posting on the site but I was busy with the Campus Project, with Smith's blog, and all the back and forth that is how it is around here.

A couple months back, when the worst was over with the restructuring of CODOH, it was time for me to decide what to do with my own Founder's Page, with Smith's Blog, with Facebook. I could not do them all. Ideally, I should do one only and incorporate the other two into

the one. That's the way I was thinking.

At first I thought it would be The Founder's Page. Then I thought it would work best to use Smith's Blog with The Founder's Page as the back-up website. But I could do on Facebook what I could do with the blog, and there was a huge audience waiting for me on Facebook if I could find it. It seemed to me that there were an endless number of details to work out. I couldn't decide.

Oddly, it was Paloma who broke the riddle for me. She made two observations that I already understood but that I had not taken into account. The first was that "nobody" uses blogs any longer, they use Facebook. While that is not true actually, I understood that she was going in a right direction. The interconnectedness of Facebook accounts places Facebook in a whole new world that blogs simply do not access.

But then, with regard to outreach, the work that I am primarily concerned with, Paloma observed that instead of, or in addition to, sending to individual email addresses on campuses, I could focus on campus Facebook pages.

That was it! If we can send to 20 Facebook pages at a given campus, and each of them averages 20 friends, each of whom averages 20 friends, and they are all talking to each other . . . we could gain access to thousands of students and friends of students—on that one campus and on campuses where those students have friends! Brilliant! I had an actual concept for using Facebook. It can't happen overnight, but we can get it started.

Paloma is putting together our first lists of Facebook URLs. It will be a hit-and-miss proposition. I will

have to work it out campus by campus, list by list. But the concept is there. It's simple, it's doable, and I am going to go with it.

THE AMAZON KINDLE

Amazon.com is the largest book retailer on the Internet—in the world. Richard Widmann, the young man (then) who back in the 1990s was instrumental in getting me to create a webpage for CODOH and who founded the quarterly journal *Inconvenient History* four years ago, was now telling me to get my *Confessions of a Holocaust Revisionist* into the Amazon Kindle program. I had nothing against it, but I stalled. I felt like I had a lot on my plate. If I were to offer *Confessions* via the Kindle, what would happen? I'd sell a few books, but would it be worth the while? Widmann was a little pushy with me on the issue, so I decided to look into the program.

I understood that Amazon is the largest bookseller on the Internet. It sells more hardcopy books than any other retailer, but I did not know that beginning in 2010 it is selling more e-books via Kindle than it is selling hardcopy/paperback books. I'd had no idea. And this is at a time when sales of paperback books themselves are growing as well. But Kindle is growing faster.

Okay.

I learned that the Kindle Keyboard is ready to use right out of the box—no setup, no software to install, no computer required. You can get a book downloaded in about 60 seconds. You can download and read first chapters for free before you decide to buy. With Text-to-Speech, Kindle Keyboard can read English-language content out loud to you. Kindle's E Ink

screen reads like real paper, with no glare. Reads as easily in bright sunlight as in your living room. It holds 3,500 books (!). You can carry your library with you wherever you go. You can even share meaningful passages with friends and family with built-in Twitter and Facebook integration.

And then the concept appeared before me. I should have seen it by myself, but. . . . There will be a way for me to send a first chapter of *Confessions* to all my email lists, on campus and off. Each send will have a link to the Kindle program. Not only that, now I would be able to send it to the Facebook URLs we are collecting. It fits right in with everything. No one who receives my message will have to go to CODOH and check out *Confessions*. With Kindle they will be able to download the entire book for \$2 or \$3. Privately. Price will be no issue. Ordering will be no issue.

The concept is there. It's simple. It fits in with everything. Using Kindle is now part of the Campus Project. While there is no doubt that I will sell some books, the point is to get *Confessions* into the hands of as many students and all other good folk on campus and off as possible. Something could come of this. No promises, but something could come of it.

The concept is there.

Meanwhile, Jett Rucker, the man of all trades and professions, has already "Kindleized" *Confessions* and it could be up on the Amazon page by the time you have this issue of *SR* to hand.

I have had reason to reflect on my good fortune doing this work. On how remarkable it is that CODOH continues to draw volunteers to help with the many different as-

pects of the work. I am very fortunate that guys like Richard Thomas, Richard Widmann, our ex-webmaster who we addressed as "All Knowing," the men who monitor the Forum, Santiago and his crew who have transformed CODOH.com, Jett Rucker and others would choose to associate themselves with CODOH rather than going elsewhere, or starting up something of their own.

I told one correspondent that most likely these folk chose to be around here rather than someplace else because of my personal charm. My correspondent did not respond to this claim. Then night before last I dreamed that I had repeated the claim about my charm to my wife. In the dream she just looked me with an expressionless gaze. She was still looking at me that way when I woke up. I have a feeling it's just as well that I woke when I did.

*** "You know well that government always kept a kind of standing army of newswriters who, without any regard to truth or to what should be like truth, invented and put into the papers whatever might serve the ministers.

"This suffices with the mass of the people who have no means of distinguishing the false from the true paragraphs of a newspaper."

Thomas Jefferson to G. K. van Hogendorp, Oct. 13, 1785.

The American press. More than 200 years ago. Not a great deal has changed. But we do have the internet now, the Web, at least for the time being. All told, we are using it fairly well. Not as well as we should be using it, but. . . .

FRAGMENTS: Another Ordinary Life

Bradley Smith

*** Now that my *Confessions of a Holocaust Revisionist* is on the Amazon Kindle program, I will want to publicize the fact that it's there. The first move would be to announce it to our online subscriber base. What text should I use? The easiest thing would be to send out one brief chapter from the book with a short intro. That suggested I would have to go through the book to find the most relevant chapter to use. I haven't read *Confessions* in years. Can't remember. I have a lot on my plate, one thing and another. In an unguarded moment, I picked up the book and read the Preface.

"Here I am, 57 years old, 5'10" tall and 240 pounds, regrettably. A high school graduate, I have worked at many odd and boring jobs, traveled to exotic places, seen many people killed and maimed and so on. I've never understood what life is all about but I have never told anyone that I do. I've never been interested in intellectual work; it takes too long. My lack of faith in information would wring the heart of the most advanced computer. Experience and sensibility are easier for me. I have always taken the easy way, though to others it must appear to have been tortuous and circumscribed. I discovered long ago that my character is made up in part of all the bigotries and prejudices that have been identified and catalogued by the best people in the worst. I never fell for the tyrant's tune however, never fell in with the left — or the right.

"I've been writing for 35 years, unsuccessfully. I don't seem to have

mindful, an example perhaps of ambition flawed beyond repair, an excessive enjoyment of process. I live with a wife, a mother, two children and two cats. As I write these lines a spider with a turquoise ass is stalking across the bookshelf behind the typewriter and I suppose that I have been living with him as well. Or her. Spiders look cruel to me, in an inhuman way, and that is why I see them as masculine. It's been my experience to never have seen women doing the killing or the rest of it. Always men. Women have their own failings.

"I began to write because I wanted to be conscious of what I was feeling. I still do. I agree that we choose our work out of our weaknesses, an inherent drive toward balance. Self-regarding from beginning to end, I have always wanted to hand myself over, the mind, the heart, the fly open to the breeze and the light. Not a program for others, but my own desire. I have no program for others. My program for myself is to reveal how I feel and what I think, a modest endeavor. In order to be able to do that I need to live among a people who sense the significance of the ideal of free expression. Free intellectual expression. The others can say it or they can keep it to themselves. My sense of things is that I should say it—openly, clearly, accurately. With good will. None of us knows what the answer is, but that's no reason to suppress a free exchange of ideas. No reason to censor the press. It's no reason to despise those who express doubt about what others believe."

Well, I don't think I can use it. But it was interesting to see how it was 25 years ago with me sitting at my worktable in the old wooden garage in Hollywood, and how it is today sitting at my worktable in what used to be my mother's bedroom. It suggests both the weaknesses and the strengths of what went into how I did the work then, how I do the work now.

*** This one surprised me: Henry Wallace?

"The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power." - Henry A. Wallace - The 33rd Vice President of the United States.

*** Saturday night. It's raining. It's very cold. Watching *Saturday Night Fever* with John Travolta on the tele. I'd seen it before, maybe 35 years ago in Hollywood. I remembered some of the dance scenes, the music. The dance work seems dated now. But what I did not remember was the background theme of wise-ass Italian kids taking it for granted that they would live out their lives at the bottom of the heap until the end times swallowed them. Some of those exchanges were very well written. I was caught by surprise by where my own brain took me. To something like despair about the fact that

my own life is coming to an end and that there has been pretty much nothing to it. I never thought about the end time. For me it has always been the here and the now. I suppose that's where I should remain.

Now it's Sunday morning, a new day, and I'm over my *Saturday Night Fever*.

*** Received a copy of the new printing of Carlos Porter's *Not Guilty at Nuremberg*. He's having it printed in eight (8) languages. It's on Amazon with a "search inside this book" feature. In an email he tells me that he's also produced his *The Holocaust: Made in Russia*. I have not seen it yet but he says it is an absolutely beautiful printing job.

In an aside he writes: "Do you realize Soviet ass tattooing was taken seriously by William L. Shirer? Also for 30 years he told people Hitler was a 'carpet eater,' a gross mistranslation. He was also single-handedly responsible for the universal delusion that the Nazis claimed that the Germans were a Master Race, a complete lie based on another mistranslation. Nobody ever made such a claim, but everybody in the world believes it."

In *SR 193* you will find Porter's *Arsch, bitte!*, his examination of the Nuremberg documents regarding how the Soviets allegedly marked the left buttock of Soviet POWs with a tattoo one quarter inch long. There is no mention in the documents of numbers for identification purposes, or of Jews. I didn't know Shire attached himself to this story.

*** On a recent Sunday morning the pastor at my wife's church delivered a sermon on the issues involved in drawing new people to the congregation. There is the value

alone in hearing God's word, in associating with others who value His word, the need for utter honesty, sincerity, the willingness to become a brother to the other. The brain began to wander about. Oddly, to the press release I had sent treating of Oprah and Elie Wiesel.

In the headline I referred to Oprah as a "fool" and to Wiesel as a "fraud." Sitting in church that morning I felt particularly uncomfortable with having called out Oprah in public as a fool. While she might believe foolishly in the Holocaust, so did I back when. She might lack good sense or good judgment in treating Elie Wiesel as a sage, but so do how many other big-brains in our universities across the nation? I think what my own brain was getting at is that we are all a jumble of right and wrong opinion, good and poor judgment. Where is the perfect woman?

The case with Elie is something else. It can be shown that he tells tales and makes accusations against others that are demonstrably false. It's very difficult to believe that he is not a liar. And yet, there must be many things about which he tells the truth. When he is having dinner with his wife, say, taking a walk with his son, chatting with associates. Which suggests that sometimes he lies, sometimes he doesn't. I know it's commonplace that if we catch some guy lying about one thing, we call him a liar. He is at that moment. But in how many places does he tell the truth? No one could get through one day and one night without telling the truth about any number of things. Was the soup hot? Was that the dog barking? Do you remember exactly what you dreamed last night? What am I getting at here?

Why would Wiesel lie about Germans and Jews? What was, is, his motive? He's a Jew, a Holocaust survivor, a Zionist, an ambitious, greedy man. At the same time he appears to be a good husband, a good father, a good friend, a hard-working writer, a man who likes a good joke. I suppose the fact is that no motive lives alone. I still remember that New Year's Eve of 1979 when I first read Butz and walked out of the library in downtown Los Angeles fully aware that my life had just changed and that I was going to do something I had never dreamed of doing. Thirty-three years ago. What was my motive? I have no real idea.

David Hackett Fischer, writing in *Historian's Fallacies*, notes that motives are usually pluralistic in both their number and their nature. That typically an act has more than one motive, and more than one kind of motive.

I will never know for certain what makes Elie Wiesel lie so openly about some things. The explicit nature of his lying, so easily demonstrated, suggests that he has no control over it. As if he were crazy. As Hackett writes: "Men are neither perfectly rational nor perfectly irrational but imperfectly both."

I'm wandering here.

To get back to that Sunday morning listening to the pastor preach about calling people to the congregation—I felt drawn to keeping in mind as I encourage others to join with revisionists in our work, that we are all human, including the Oprahs, and even the Elie Wiesels, and that I would like to be in some kind of relationship with them when I write that is not limited to their being fools and frauds.

*** And here it is again. This is the text of a second press release I sent to students and academics around the nation in December, following the one that addressed Oprah and Elie.

“Filmmaker and producer Claude Lanzmann, whose documentary *Shoah* is considered one of the great films made about the Holocaust, will be honored at next year's Berlin International Film Festival with a lifetime achievement honor, the Berlinale Golden Bear. <http://tinyurl.com/-awb7br9>



Claude Lanzmann

“*Shoah* is a nine-and-a-half-hour ‘documentary’ composed primarily of interviews with demonstrable frauds by a man who is too smart to have produced this kind of Hollywood schlock innocently.

“One primary example of Claude Lanzmann’s schlock intellect is the segment in *Shoah* where he interviews Abraham Bomba, (excerpted from: *Confessions of a Holocaust Revisionist*)

The Barber of Treblinka: <http://tinyurl.com/b5hkwj3>

“NOTE: From 1986, when *Shoah* was first exhibited, to this day, no professor on your campus has examined publicly the demonstrable fraud in this film (Abraham

Bomba is only one such Holocaust ‘eye-witness’ fraud). What does this imply to you about how your professors ‘teach’ WWII and the Holocaust?

“Special pleaders exploit Shoah schlock to morally justify the Jewish conquest and occupation of Arab land in Palestine? I do not believe that any professor on your campus has ever introduced to you the moral conundrum created by giving a pass to a movie saturated with fraud about Germans and Jews during WWII.

“Am I wrong?

“Bradley Smith”

This one does not trouble me as did the release on Oprah and Wiesel. In fact I kind of like the term “Shoah-schlock.”

*** It’s been suggested that I follow the lead of the Holocaust Hoax Industry, which specializes in groaning over the fact that the “last eyewitnesses” to the existence of German gas chambers (for example) are dying out. It’s suggested that I do something with the idea that the last eyewitness Holocaust Deniers are dying out as well.

*** Ernst Zundel. The photo on page six of this *Report* displays one real side of his character. But that is less than half of it. The other side is his sheer determination. His *strength* of character. He has what we used to call “true grit.”

Those few times when I was with him or around him, he was invariably good humored, willing to listen, eager to talk, laughing at those who were persecuting him, with those who were helping him, and laughing at himself. There was the high energy, the kindness, his convincing concern for the German

people. I like the representation on page six, but I like this one too.



Ernst Zundel

Focused. Determined. What’s not to like about it?

Bradley

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Open Debate
on the Holocaust**

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For your contribution of \$39
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No. 196

Challenging the Holocaust Taboo Since 1990

June 2013

Online at www.codoh.com

Hollywood Conservative Unmasked as Notorious Holocaust Revisionist

Republican Party Animals operator David Stein says he is really David Cole, and that he still holds controversial views

By Rory Carroll in Los Angeles

Writing for *The Guardian*

<http://tinyurl.com/cksga9w>

Friday 3 May 2013 22.15 BST

To those who knew him, or thought they knew him, he was a cerebral, fun-loving gadfly who hosted boozy gatherings for Hollywood's political conservatives. David Stein brought right-wing congressmen, celebrities, writers and entertainment industry figures together for shindigs, closed to outsiders, where they could scorn liberals and proclaim their true beliefs.

Over the past five years Stein's organization, Republican Party Animals, drew hundreds to regular events in and around Los Angeles, making him a darling of conservative blogs and talk shows. That he made respected documentaries on the Holocaust added intellectual cachet and Jewish support to Stein's cocktail of politics, irreverence and rock and roll.

There was just one problem. Stein was not who he claimed. His



David Stein Cole

real name can be revealed for the first time publicly—a close circle of confidants only found out the truth recently—as David Cole. And under that name he was once a reviled Holocaust revisionist who questioned the existence of Nazi

gas chambers. He changed identities in January 1998.

“That was when David Cole officially expired,” he told the *Guardian* in an interview this week. “That was the end of Cole. Or so I thought. That was when David Stein was brought into this world.

“For 15 years I have been David Stein. Now the genie is out of the bottle. I'm done. I'm finished. I'm not going to try to remain as David Stein.”

Cole's brazen reinvention as a social networker and political pundit deceived a roll-call of conservative politicians, filmmakers, journalists and broadcasters who had no clue about his past. A falling out with a friend led to his unmasking in his social circle two weeks ago, when a group of former supporters was shown YouTube clips of Cole's

incendiary – and until then forgotten – television appearances in the early 1990s.

As a combative twenty something with tousled black hair, he was a vilified guest on chat shows hosted by Phil Donahue, Montel Williams and Morton Downey, among others, and was depicted as a neo-Nazi on news shows such as 60 Minutes and 48 Hours.

“My friends are horrified,” said Cole, now aged 44 and with greying hair. “They rang and emailed to ask if it really was me. The Hollywood types are the ones hurting the most right now because they could be harmed by this. I’m feeling a certain amount of guilt.”

The unmasking shocked and angered the small, tight-knit community of Hollywood conservatives, setting their Facebook groups ablaze and prompting emergency meetings.

Some of Stein/Cole’s erstwhile friends are media figures with blogs, newspaper columns and syndicated radio shows. They put a lid on the story. Not a word has been published or broadcast. “When people found out it was, ‘Oh my God, get the fuck away from him.’ There was debate about whether everyone would look guilty by association,” said one entertainment industry artist, a member of Republican Party Animals, who requested anonymity. “The reason we were all so pissed at him is it plays into every horrible stereotype about the right.”

Cole, and the half-dozen former friends and acquaintances interviewed for this article, stress that no one suspected his secret and that no one should be tarred with his views.

An additional reason for trying to contain the story, said the artist,

was to deprive Cole of further limelight. “No one wants to give him the satisfaction of making him feel grander than he really was.”

Cole, who insists he is a genuine conservative, said his betrayal would sting all the more because conservatives in Hollywood are a “persecuted minority” who must hide their political convictions from



Republican Party Animal

intolerant liberals who dominate the industry:

“I don’t blame them for jettisoning me. Everyone is scared to death. They don’t want this to range beyond Facebook.”

Cole agreed to meet the Guardian in order to give his side of the story. He was rueful at being outed and wry about his future. “I don’t expect many people at my birthday party this year,” he said.

Born in 1968 in Los Angeles to liberal, secular-minded Jewish parents, Cole’s father, Leon, was a doctor who became controversial for introducing Elvis Presley to Demerol. “He was accused of hooking Elvis on drugs, of killing Elvis.” Cole did not go to university – “I wanted to begin working” – but by the 1980s he had become fascinated by political ideology,

especially the work of fringe scholars known then as Holocaust revisionists, subsequently renamed denialists.

He became convinced that on some points they were right and that as a Jew, he would undertake a quixotic quest to “correct” the historical record, arguing that Auschwitz was not an extermination camp in the manner of Treblinka, Sobibor, Belzec and Chelmno – which he acknowledged were part of a genocidal programme against Polish Jews; that the Holocaust ended in 1943, when the Nazis realised they needed Jewish slave labor for factories; and that there was no overarching, genocidal plan, but an evolving, morphing policy which claimed perhaps 4 million, rather than 6 million, Jewish lives.

The young Cole became a notorious celebrity, the turncoat Jew, ferried from studio to studio, gleefully clashing with historians and Jewish representatives. However, he grew uneasy when white supremacists and Islamic radicals appropriated his “work,” he said, and he halted public appearances after the Oklahoma City bombing in 1995.

Another factor was a death threat from the Jewish Defense League, a militant, violent group. In January 1998, wanting to start anew, Cole wrote a letter to the JDL, recanting his views.

The threat was lifted. Cole, his credibility shredded on all sides, adopted the name Stein, chosen because it was simple and short, he said. Only a few close friends knew the secret.

“I haven’t changed my views”

The recanting was fake, he said. Cole today still challenges established Holocaust scholarship, in-

cluding the certainty about Nazi gas chambers. "The best guess is yes, there were gas chambers," he says. "But there is still a lot of murkiness about the camps. I haven't changed my views. But I regret I didn't have the facility with language that I have now. I was just a kid," he said this week.

As Stein, however, he shielded his views, not least during the next stage of his career odyssey: the maker of respectable, conventional Holocaust documentaries. He knew the subject, needed an income and US schools and universities had budgets to commission such projects. He said: "I gave mainstream audiences what they wanted."

At the same time, he started writing op-eds under Stein and other pseudonyms, expressing what he said was his growing fervor for a hawkish foreign policy, a strong Israel and conservative social policy. Posts on his acerbic blog were picked up by mainstream news outlets including.

When Barack Obama was elected president in 2008, Cole sensed opportunity. Inspired by the writer PJ O'Rourke's brand of rollicking, liquor-fuelled conservatism, he said he launched Republican Party Animals, a networking circle for libertarians and social conservatives which promised spice – "scantily-clad women, drink, fun, loud music" – but not too much. There would be no cocaine or illegality.

"Do you like your conservative politics mixed with a healthy dose of whiskey, fine cigars and kickass rock n' roll?" its website asked. "Do you live in a city filled with morons wearing Che T-shirts as they mindlessly cling to tattered, faded 2008 'Hope and Change' posters? Then WELCOME, friend – this is the group for you!" Blog

posts assailed Obama, Occupy protestors and alleged anti-Semites.

It was a hit. Congressmen such as Thaddeus McCotter and Mike Kelly attended events, as did neocoon luminaries such as Frank Gaffney.

A 2011 summer bash off Hollywood Boulevard included Larry Elder, a syndicated radio host; Bill Whittle, a commentator; Stephen Kruiser, a comedian; Lloyd Lee Barnett, a visual effects artist for Avatar; Nick Searcy, an actor; and William Sachs, a director. Other Hollywood guests kept their attendance at such events discreet, to avoid the conservative label.

Cole's mistake, he said, was to confide his secret to a friend with whom he fell out. The friend went "nuclear" and outed him to their conservative circle.

Besieged by followers demanding answers, Cole last week shut down much of his online presence and retreated from view. A [farewell note on his blog](#) announced the end of his involvement with Republican Party Animals, saying he had been "assassinated" by "an exceptionally vindictive young lady." The note did not elaborate or confess his deception.

Former friends and acquaintances, most speaking on condition of anonymity, challenged elements of Cole's account to the Guardian and called him pathologically duplicitous, alleging he padded his film resume on the IMDb database with fictitious entries. His purported production company, *Nistarim*, is Hebrew for The Concealed.

Scott Edwards, an Oregon-based businessman, said he founded Republican Party Animals in 2009 and that Cole, claiming to be a Hollywood big shot, took over the website and was involved in organ-

izing just a few events. "He never ran the group. Things started happening behind the scenes so I kicked him out in February 2012." Cole, however, continued controlling the website, networking and organizing events under the Republican Party Animals banner until last month.

Holocaust experts and Jewish groups who remembered Cole from the 1990s expressed astonishment that he had resurfaced and still professed Holocaust revisionism. Michael Shermer, a historian who publishes *Skeptic* magazine, said Cole's views on the Holocaust were simplistic and appeared designed to stir controversy.

Shermer debated and interviewed Cole several times in his youth. "I found him to be very smart and on some level likeable, though a little irritating.

"But he was too smart for his own good. He had no training as a historian. I had the impression he liked to stir things up just for the hell of it, to be a contrarian for contrarian's sake."

Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Centre, said Cole's views on the Holocaust could no longer be attributed to youthful *naïveté*. "I'm very disappointed that someone who abused his Jewishness to get his five minutes of notoriety still stands by his lies. It's disgusting and puts him in the camp of bigotry."

It's too early for me to comment on any of this. If my own experience tells me anything, you can talk to a journalist for half a day and find only a few snippets of what you said in the resulting article. The story was all over the blogosphere for a week or ten days, but there

has been little new. I am going to suppose that Cole will wait out the press stuff for a while, then make

his own statement. It will be interesting to see what he might have up his sleeve. I can't begin to imagine

what he can pull off with what he has here.

Kent State Academics to Embrace Elie Wiesel

Jewish Studies program educates students on Holocaust, Prepares for Elie Wiesel visit

When I learned that Elie Wiesel was going to speak at Kent State University, (See: <http://tinyurl.com/bzha2ra>) I thought it would be good to participate in the festivities. I brought the matter up with Jett Rucker and he agreed that it might be worth the while to join in. We understood we would not be welcome guests, but then that is the fate of all revisionists in these matters. We began with my letter to the editor of the *Daily Kent Stater*. Kent Wired is the online edition of the paper.

Isobel Parish, Editor
Kent Wired
Kent State University
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20 March 2013

For Publication:

Elie Wiesel will speak at Kent State University on 11 April 2013. Professor Wiesel is the most famous, most respected Holocaust survivor in the world. Wiesel has been awarded the Nobel Peace Prize, the Congressional Gold Medal, and the Presidential Medal of Freedom among many others.

Every academic at Kent State University is well acquainted with Mr. Wiesel's fame, but here I will speculate that not one academic at Kent State has suggested to her students that Wiesel's words should be looked at with a critical eye.

For example: Elie Wiesel claims that after Jews were executed at Babi Yar in the Ukraine, "geysers of blood" spurted from their grave for "months" afterward (*Paroles d'etranger*, 1982, p. 86). Has one professor at Kent State suggested to her students that the truth of this claim might be questioned?

Why not?

Elie Wiesel claimed he was "liberated" from Dachau (Jewish Telegraphic Agency, 11 April 1983), "liberated" from Buchenwald (NYT, 2 Nov. 1986), and "liberated" from Auschwitz (NY Post, 23 Oct. 1986 and NYT, 4 Jan. 1987). Has one professor at Kent State University bothered to look into which, if any, of these claims is true? If so, is there a record available to Kent State students for their perusal?

Why not?

Elie Wiesel has quoted Yankiel Wiernik, an escapee from Treblinka, before university audiences. "It was a terrifying sight," Wiernik reported. "The most gruesome ever beheld by human eyes. When corpses of pregnant women were

cremated, their bellies would burst open. The fetus would be exposed and could be seen burning inside the mother's womb." At one lecture at Northwestern University Elie Wiesel, after reading this passage from Wiernik's *Death Camp Treblinka*, said:

"You must listen. You must listen to more! I repeat, if Yankiel Wiernik had the courage to write, you must listen."

Elie Wiesel is the man who is going to speak at Kent State University to the applause of its faculty and Administration. There is a scandal here, for which there is no evidence that any academic at Kent State is willing to address. Why is that so? What have your professors to lose for simply acting in concert with the ideals of their profession and of the University itself?

Of being, simply, grown-ups?

Bradley Smith

<The above text was not published on Kent Wired.>

On the 17th I posted a comment on Kent Wired about how the KSU Jewish Studies program was preparing for a visit by Elie Wiesel on 11 April. Ten days later my comment was still there. I wrote a note to the Editorial Board to congratulate it. The below text was copied

to students and faculty campus-wide.

To: Editorial Board
The Daily Kent Stater
Kent State University

March 27 2013

Note to congratulate the Board for allowing the below comment to be published.

“In his autobiographical book *Night*, Elie Wiesel writes that in January 1945, when he and his father were both prisoners of the murderous German Nazis at Auschwitz, they were asked by their captors if they would prefer to remain in that death camp, where countless Jews had already been murdered in gas chambers, to await the imminent arrival of their Soviet liberators, or would they rather leave with the Nazi Jew-killers who were abandoning the camp. Elie Wiesel and his dad, talking it over, agreed they would prefer to leave on the death-march retreat with German Nazis dedicated to exterminating Jews as a race rather than wait for their Soviet liberators.

Is there one professor at Kent State University who thinks it might be worthwhile that students consider the significance of this confession?

“Why not?”

“My unstated prediction was that, no, there would be no academic at Kent State who would dare to encourage a free exchange of ideas on this or any other adolescent claim that Professor Wiesel has made regarding his alleged experiences at Auschwitz. There is more than one moral issue here. It is the ‘eyewitness’ testimony of such men

and women as Elie Wiesel that is used to morally justify the Jewish conquest and occupation of Arab land in Palestine. And it is a moral, as well as an intellectual decision, for KSU academics to suppress a routine examination of the text in examination of Elie Wiesel's *Night*.”

--Bradley Smith

<NOTE: The above text was copied to some 3,000 student editorial staffers and professors of journalism nationwide.>

On 20 March I posted a second comment on the Elie Wiesel story regarding the upcoming appearance by Wiesel.

“Elie Wiesel, the darling of Kent State academics and of the Professorial Class nationwide, is to be welcomed there on 11 April to speak. Would it be improper, meanwhile, for Kent State students to learn what Elie Wiesel has written, say, about Babi Yar?

“Babi Yar is a ravine near Kiev in Ukraine. There, during the Holocaust years, the Germans executed Soviet citizens, some of whom were Jews, and buried them where they fell. Wiesel writes that there is ‘eyewitness’ testimony that for months after the killings the earth trembled and ‘geysers of blood’ spurted from the ground.

“Okay. So there they are. They’re dead, they’re cold, they’re buried in dirt, but they retain a unique ability, as do so many eyewitnesses that Elie Wiesel promotes, to express themselves with a unique imagination. They organize down there in their airless, dark surroundings, and in order to speak

to the world so we will ‘never forget,’ they shudder until the earth itself trembles. And they spurt their blood up through the ground into the air again and again where ‘eyewitnesses’ can view the bloody geysers for months on end (literally) and report it to whatever ninny will believe it and take it around the world until it ends up at Kent State University.

“Elie Wiesel wrote that in *Jews of Silence*, a straightforward book of journalism. If one Kent State academic were to initiate a discussion of this corrupt Babi-Yar romance, is it not possible that students on campus would find it informative? Perhaps interesting? That they might have a couple new questions to ask Professor Elie Wiesel when he shows up to lecture them?

“Elie would probably prefer that no one mentions Babi Yar. He can count on Kent State academics to remain silent. But I wonder, can he really count on Kent State students?”

--Bradley Smith

<The above text re Babi Yar was published as a comment on the Kent Wired story of Elie Wiesel's upcoming speaking date at KSU. That made two openly revisionist comments published for all to see.>

This was stuff that KSU students had never seen. Comments by others were beginning to appear, introducing the issue of Israeli depredations against Palestinians. It's trench work, but word gets around. I submitted a third comment dealing with the Yankiel Wiernik tale about being an eyewitness to pregnant ladies being cremated, their

bellies bursting open to reveal their fetuses burning like little torches.

This time my comment was not published. The kids at the paper must have been getting an earful behind the scenes. And then the next step took place. All “comments” to the Elie Wiesel story were “disappeared,” as well as the original article announcing Wiesel’s coming appearance. They were there one day, gone the next. It was like KSU student newspaper was being run by Argentinean fascists. You do something, you say something that is not approved of by the ruling class, there is not a lot of small talk, you’re just disappeared. Real life had caught up with the editors at Kent Wired.

It would be interesting to know how the Board is being “advised” by their professors in the Department of Journalism and Mass Communications. The Department, speaking for itself, writes: “Our faculty members are dedicated to preparing students for 21st century careers on paper, on air and online in mass communication professions.”

That being the case, Jett next had an open letter for them.

Wiesel’s War Coming to Kent State

By Jett Rucker

When national guardsmen came to the Kent State campus that terrible day in May 1970, you didn’t have to pay to get to see them. In fact, Sandra Scheuer and William Schroeder may never have seen them at all as they walked between classes, until the guardsmen’s bullets came from nowhere and snuffed out their lives. The

guardsmen themselves were paid the measly pittances allotted in the age of conscription to enlisted men.

Today, it is very different at Kent State, as elsewhere. Today, amid great ballyhoo, Elie Wiesel, poster boy of the “Never Again” school of Holocaust tub-thumping, is paid a reputed \$25,000 to promote war in the Middle East to credulous Americans at Kent State University, most of whom will have paid for the privilege of attending this now-sold-out event. Make no mistake: the bullets in Wiesel’s arsenal are real, they’re deadly, and Americans, just as in the day of Nixon’s war in Vietnam, are central to the aim of Wiesel’s barrage.

He’s selling outrage, of course, and courting sympathy, for events that happened long ago—longer ago by far than even the killing of Kent State students protesting the 1970 American attack on Cambodia in support of the murderous Vietnam adventure. But the war he’s promoting today with his outrage and sympathy-pleading devices—lately against Iran, and forever against dispossessed Palestinians—is in the immediate future, and its demands for manpower, and womanpower, are aimed squarely at today’s student generation at Kent State as elsewhere. He dishonors the (Jewish and non-Jewish) dead of the Holocaust as scurrilously as it is possible to imagine its being done: by advocating still more death and destruction, not only of Arabs, Iranians, and the occasional Israeli, but of the vast and trusting “resource” of American youth.

He and his mighty lobby, of course, advance this unholy agenda under the disarming rubric of “Never Again” another Holocaust, of the sort whose history has

brought Wiesel a Nobel *Peace* Prize and the apartheid state of Israel a lever on the consciences and carefully crafted sensibilities of everyday Americans that threatens to catapult America once again into the very same pit in which the four Kent Staters died on campus in 1970, plus dozens more who died while or after serving in Southeast Asia.

Just as in 1970, this grim reaper comes to campus (on April 11, at the MAC Center) at the invitation of the university’s president, but this time with ample warning of a partial nature. What is omitted from the warnings concerning the “[Evening with Elie Wiesel](#)” is the insidious, horrific incitement to war that his program is crafted to support, even if explicit mention of it is discreetly avoided.

The armed guards that are provided to protect such presenters from people who realize just what is being advanced in events like this will not, as they were in 1970, all be wearing uniforms. But their guns are nonetheless trained directly on the students of today, all over America. And left to run unchecked, they will kill you and impoverish your family as surely as did the guns of ’70.

Just as then, if you protest, you might die, as protesters Jeffrey Miller and Allison Krause did. If you don’t, you still might die—just a little later, and much farther from home.

<This text was sent to the full Kent State list, and then to some 3,000 student editorial staffers and journalism professors nationwide.>

At this point in the festivities Smith succumbed to some kind of sick spell that has not been diag-

nosed and there was a break in the work. A couple weeks passed, Jett and I talked it over, it may have been his idea, and we decided to let Kent State go and turn to Boston University where Elie Wiesel has

his home base. For me, the idea is not to destroy Elie Wiesel or his reputation (at this time in our history that is impossible in any event) but to wake up students to the failings of their professors to address

Wiesel, his anti-Muslim politics and his just plain craziness. Following is Jett's first open letter on the matter.

Emily Overholt, Editor-in-Chief
The Daily Free Press
Boston University
<mailto:board@dailyfreepress.com>.

30 April 2013

For Publication

Armageddon and the Money Magnet

by Jett Rucker

Boston University scored a fund-raising coup when, in 1976, it hired the “face” of the Holocaust, Elie Wiesel. Ten years later, Wiesel received the Nobel Peace Prize, magnifying his value to BU's “development” function, as it's known in the nonprofit world, by an order of magnitude. Since then, as secular American Jews have drifted away from the theology of their hereditary religion, Wiesel's stock-in-trade has supplanted Judaism itself as the conduit by which virtuous Jews demonstrate devotion to the surrogate religion of the suffering of European Jews at the hands of Germany's National Socialist regime of 1933–1945.

As hoped, this development, reinforced by Israel's own ever-mounting exploitation of the Holocaust narrative, has diverted to Boston University many a million that might have gone to a synagogue or a community center in an earlier day. The synagogue isn't going to get your kids admitted to a Good

School anyway, and BU's student body today includes a higher percentage of Jews than any other university in America besides rabbinical colleges. Other institutions by the dozen, private colleges and state schools alike, trail eagerly behind BU in mimicking its vaunted Elie Wiesel Center for Judaic Studies, hiring eminent faculty such as Deborah Lipstadt (at Emory) and recruiting Jewish students, who statistically are far more likely to become generous alumni than graduates from any other group of comparable size. But no one else has Elie Wiesel, or anyone ultimately quite in his league as a living symbol of the age when the world's Jews tragically eclipsed all other groups victimized by racism in all history.

But increasingly, this whole business is taking on a very foul odor. And that odor is the mordant stench of blood. Blood, you say? How could the Nobel Peace laureate, a man evermore displaying the most-peaceful mien after having survived the infamous “death camps” of Nazi Germany?

The way he does this, by twists of fate straight out of Orwell's 1984, is by promoting and perpetuating that bedrock of Israel's eternal claim to righteousness, that very Holocaust he has made such a career out of having experienced—a martyr who nonetheless walks among us today. Supporting Israel has been his true *métier* since before he first published *La Nuit* in France in 1958, and he and others

have done so so thoroughly that Israel today bestrides the Middle East from the Mediterranean to the Jordan River, precisely the way its apologists claim God gave it the right to. It does this today the way it did in Biblical times: by the sword, shedding blood in volumes that would seem by now enough to fill the well-named Dead Sea.

Despite the fact that many right-thinking Jews in America and Israel decry this, well-meaning donors overlook the cunningly disguised role of Wiesel's Holocaust promotion in funding the mightiest war machine that ever shook the earth of Palestine—with money extracted from American taxpayers, Jewish and not.

Donating dollars to Boston University—in particular, of course, to the Elie Wiesel Center—just adds mass to this fearsome avalanche that threatens again today to draw America's armed forces into yet another devastating, dehumanizing war. Sending tuition dollars to Boston University has a similar effect.

While no other institution of higher learning has Elie Wiesel, most of them heedlessly advance his pernicious agenda to some extent. Nevertheless, supporting any of those, rather than Boston University, might diminish, by however little, the power of the bulldozer pushing America into war.

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<NOTE: The above article was not published, but was copied to Boston U Students, Academics and the Administration. Nineteen percent

of those who received the message asked to be removed from our mailing list. It was the largest rejection of an email send that I'd ever gotten. The service we used to do the send blocked us from using it

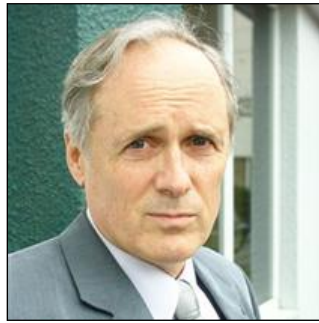
again. Meanwhile, I was still off my feed, as my Texas friends used to have it the 1940s when one of their horses got sick.>

DOUG CHRISTIE AND BISHOP TUTU? IT MIGHT HAVE BEEN

As most of you know, Canadian lawyer and free-speech standard-bearer Doug Christie died in March. I was blindsided. Looking back, I don't understand why that was. I was aware that Doug had prostate cancer but somehow I had thought he would take care of it. While I hear regularly from Paul Fromm of the Canadian Association for Free Expression (CAFÉ), it had been some time since I had received Keltie Zubko's newsletter.

One day in early March I received a message originating with Paul Fromm, forwarded to me by a third party, that Doug was very sick and was in hospital. That surprised me. I sent Doug an email encouraging him to look into nutritional supplements to back up whatever treatment the medicos were giving him. I recommended a source for information and supplements both. I explained that I thought the supplements had helped bring me through my own bout with cancer and chemotherapy pretty well. I wrote that I used nutritional recommendations in addition to, not in place of, the standard treatment I got at the Veterans Hospital. And I added that I did so without informing my doctors of what I was doing because no doctor had ever shown

a positive interest, or any interest whatever, in such matters.



Doug Christie

The very next day I received a message, again forwarded to me by a third party, originating with Keltie Zubko, this time to the effect that Doug's cancer had spread to his liver and his life was in question. I was caught utterly by surprise. I should have been aware of what was happening, many others were, but I had remained in the dark. And I understood that the message I had sent Doug the day before about supplements must have read as if it were written by an insensitive fool. I wrote Keltie saying as much. And then it happened. Within days, Doug was gone.

I did not know Doug personally at all well. I was in Toronto in 1988 at the Zundel House when he was defending Ernst against prosecution

for thought crimes by the Canadian government. We must have crossed paths there a number of times, but he was doing serious work with Ernst and Faurisson which I was not a part of. The only clear image I have, which I have told any number of times in the past, is of the afternoon when we were in court and I was testifying for the defense. Once Christie had examined me, and the prosecution had cross-examined me, court was recessed for lunch.

When I was cross-examined by the State prosecutor I had made a special effort to explain that I did not understand why a man was being prosecuted for having a minority perspective about one historical event, because in America we had a free press. I had several occasions to make that point in various ways. The lawyer cross-examining me, as well as some of those in attendance as spectators, expressed impatience at my attitude. And then the court recessed for lunch and while the judge was still in the room, Christie looked up at me from his table grinning from ear to ear and gave me a very public "thumbs up." It was unexpected, and it is the one concrete, personal memory I have of Doug.

So early last year I was pleasantly surprised when Doug wrote me saying that he wanted to work out a program to encourage an engagement with Holocaust revisionism internationally. His idea was to write a letter to one individual who was internationally respected asking for his support and copy that letter to important figures worldwide asking for their signatures. I was uncertain if that was a good way to go. I ran the idea past Rucker, Widmann and Merlin. Merlin suggested that we write Bishop Desmond Tutu of South Africa. I was skeptical. Then several sources reported on Bishop Tutu's response to Israeli attacks on Palestinians and that made a connection with me. I sent Doug a link to an article in Haaretz headlined: "Arabs paying the price of the Holocaust."

On 07 May 2012 I received a note from Doug sent from his iPhone: "Doug to Smith. Thinking. Consulting. How long?" The last question addressing my suggested length for the letter. I had thought 500 words and probably less would be best.

On 01 June 2012 I received an email from Doug with the subject line reading "Petition for Free Debate."

"Dear Bradley: Further to our previous discussions, which due to the passage of time, I may have forgotten in detail, I would like to suggest that we draft a reasonable and articulate petition for free debate on the Holocaust, which we could then approach prominent people around the world with a view to acquiring their signature.

"It seems to me that drafting of this particular document is a sensitive matter which needs to have sufficient breadth to enable a rational, sincere, and academically

honest, as well as courteous discussion on the subject, so that prominent people would not feel frightened by the thought of signing such a statement.

"Have you any ideas on this?"

Keeping in mind that talking is to be preferred to emailing, one afternoon I telephoned Doug. I had not spoken to him in 24 years, since 1988. When he answered it was remarkable. It was as if we were old friends who chatted regularly. He was driving a pickup in the countryside as we talked, heading perhaps to a farm or country house. He was so open, the tone of his voice so welcoming—I want to say rich—it was as if it were a normal event for us to chat each other up. It was as if 24 years had reduced themselves to 24 days, or 24 hours. In the event, we talked about the Bishop Tutu letter and how to handle it.

On 06 June 2012 I received an email from Doug:

"Bradley,

"It was great talking to you on the telephone, and I'll be thinking of you in the coming days while you are receiving your treatment. If it's possible for you to glance over this draft letter and tell me what you think, I'll be very grateful. Is this the type of letter you contemplate?"

"It is, of course, just an introductory letter, and I am approaching this from the point of view of a South African doctor friend of mine, who may give me better information on how to phrase this type of approach. However, I look forward to your comments and corrections, and no doubt guidance as to a better way to communicate these important questions.

"Dear Bishop Tutu:

"With your signature humanism, you have recognized in Israel a regime fully as predacious on a disempowered minority as ever the Apartheid regime was that you helped overcome by the pure force of your moral stature.

"Both Apartheid and its even uglier cousin in Israel are systems of repression: physical, economic, territorial, massively violent, and intellectual. That of South Africa, however, had the 'virtue,' as viewed from the rest of the world, of being essentially confined to South Africa. The one centered in Israel, on the other hand, has an insidious *Doppelgänger* that roams the world like an evil Santa Claus, but unlike jolly old Saint Nick, *every day and every night* of every year.

"Unlike Santa Claus, this 24/7/365 myth monger brings not presents, but a congeries of lies and hatred whose purpose is to disguise and justify the doings of the evil juggernaut of Zionism, all the way back to 1948, the dark year in which both Apartheid and Israel were enacted. This impregnably entrenched golem of duplicity and depredation is, of course, the relentless campaign against historical revision—of Israel's history, for one, but of paramount importance, the so-called "Holocaust" of the European Jews. It takes not just the form of denial and counter-propaganda, but also a covert but massive campaign of repression through reputational terrorism that has ruined careers and even lives in the media, in the academy, in government, and in ordinary lives. Its agents—*sayanim* in their own language—are placed high, low, and above all densely in the venues just

named, including your own, religion.

“The targets of this vicious initiative encompass not only good, honest, hardworking people (many of them Jews), but political integrity, academic freedom, and truth itself—values equivalent to the spilling of untold gallons of human blood and the stuff, as your actions thus far against Apartheid in South Africa and Palestine eloquently demonstrate you know, that makes the lives of humans, human.

“Could you see your way to directing your massive moral authority explicitly and vigorously against this hideous handmaiden of Israeli apartheid, whose shadow falls not merely on the Middle East, but across the entire world, inciting neighbor against neighbor, race against race, army against army, and nation against nation, the while murdering truth, honesty and freedom?”

“Obviously, doing so cannot but advance your declared intention of overcoming Israeli apartheid. And like the evil itself, it can be—must

be—conducted bloodlessly. And that way—the bloodless way—is the way you have already shown to have power before which the forces of violence can only creep away into the emasculated obscurity that frees humanity of their hope-killing curse.

“Yours truly,
Douglas H. Christie, Barrister,
Solicitor and Notary Public
Victoria, BC V8Z 7E7”

On 13 June. Christie copied me on several emails received from associates of Bishop Tutu in Tutu’s own office and at the Polokwane Mankweng Hospital Complex, University of Limpopo-Polokwane Campus.

“As you can see,” he wrote, “I have made some personal contacts in South Africa, which might expedite our letter to his personal attention. Do you have any further suggestions?”

I thought this second draft of Doug’s letter was close, but I have

no record that I responded to it. And I have no record that Doug tried to contact me again. On my end my own cancer was back and I was going through the chemotherapy process for the second time. I was tired, and then there was the stroke. I don’t even remember when that was, but it was about that time and I was not on top of my mental game (not a straight line).

On Doug’s end, I can only suppose that he was aware that his cancer was progressing, that it was increasingly bothersome for him, that probably he was receiving treatment for it, and that he was getting distracted himself.

In any event, I have no record, and no memory, of our communicating again.

I will never forget the quality of Doug’s voice that day I called him out of the blue after 24 years. The deep, fine texture of the voice, the uncomplicated sincerity, the way he was instantly, completely there with me.

FRAGMENTS: Another Ordinary Life

Bradley Smith

*** Getting this issue of *Smith’s Report* done has been difficult for me. There is nothing in the *Report* itself that is difficult. An accounting of what Jett Rucker and I did at Kent State and Boston Universities with regard to the Elie Wiesel question. And then the story about how Doug Christie approached me with his idea to go to important international figures to ask for their support in developing the right to a free press with regard to questioning the orthodox Holo-

caust story. But I found that organizing the material, as simple as it is, was difficult. It was as if, when I looked at the page, the brain turned blank. Or “white,” as Mexicans would have it. Inside the head, things were stalled. That went on for weeks. Literally.

Odd, but at the same time the unending interior monologue, or dialogue, never stopped and had the same “youthful” ring to it that it had 50 years ago and longer. It’s as if, inwardly, I’d never aged. When

I was a kid—and the brain turns back to Korea and to Mexico in the 1950s—I did things without thinking that I would never do now. I’m more aware of consequences now than I was in those days. Caution. Caution itself might be one kind of maturity. A rather ordinary kind.

I was on the phone with Ted, telling him about this and I said: “Maybe it’s just that I’m getting old.” He replied: “You’re not getting old, Bradley. You ARE old!”

Okay. I suppose so. Eighty-three.

*** Noam Chomsky writes: “Rack up another triumph for President Obama's global assassination program, which creates hatred of the United States and threats to its citizens more rapidly than it kills people who are suspected of posing a possible danger to us someday.”

This is what Ron Paul has been saying for a decade now.

*** This morning I woke up early—at 7.30, that's early for me these days and I felt good. The head was clear. I understood this was the day to talk to Widmann and Rucker about the work. I called them both, missed them both, but left messages to get back to me when they can. I want their reaction to where I am with the work. Something is missing. I'm not being told that by others, but that is what I sense myself. I need to take a new tack, go at the work from a new, innovative angle.

*** The U.S Holocaust Memorial Museum, federally funded, has launched a campaign to raise \$540 million by 2018 to keep the memory of the Holocaust alive and to “combat anti-Semitism, Holocaust denial and contemporary genocide.” It has already secured gifts totaling \$258.7 million in its quest to double the size of the museum's endowment by its 25th anniversary. Also, a \$15 million gift from Holocaust survivors David and Fela Shapell will help build a new collections and conservation center. That is, they expect to raise some \$100 million dollars-plus a year for the next five years. One can only imagine what they can buy with that.

With regard to my own budget, business and personal, I need some

\$4,000 a month. Sometimes I get it, sometimes I don't.

*** “Who Is David Stein? A Strange Hollywood Republican Outs Himself as Holocaust Denier David Cole.” That is the headline to a story by Sharon Waxman in *The Wrap*, a Hollywood blog. See <http://tinyurl.com/boqpfk6>

Her story is reprinted in various Hollywood blogs and websites. *The Huffington Post* reprints *The Wrap* story. Since then there is little new to report. It's as if the major Hollywood figures associated with Stein-Cole's “Republican Party Animals” are keeping quiet. Why would they not? We're talking Hollywood here.

*** Widmann has gotten back with me. Widmann himself got involved with revisionism through an ad Smith placed in Widmann's campus newspaper some 20 years ago. It was Widmann who later convinced me to create a Web page for CODOH on the Internet. It is Widmann who has gone on to publish *Inconvenient History: A Quarterly Journal for Free Historical Inquiry*. This all began with one ad placed in one student newspaper.

We both recognize the fact that the other side has grown increasingly effective in the suppression of revisionist arguments in all mainline media on and off-campus. Nothing that I have done before can be done now with any real facility. The Holocaust Industry has become immense with some 150 Holocaust museums, memorials and centers in the United States alone, with a collective financial support that is in the hundreds of millions of dollars.

Okay. So what now? Well, Widmann has a suggestion. Twitter. For those of you who are not

familiar with Twitter, it is an online social networking service, a kind of micro-blogging service that allows its user to send and read text-based messages of up to 140 characters. Those messages are known as “tweets.” I am reminded of the stories beginning in the 19th century of the introduction of the telegraph and their brief messages printed out on a piece of yellow paper. Brief texts, but transformative in that era.

Twitter was created in 2006 and gained worldwide popularity so quickly that by 2012 there were some 500 million registered users. You do not have to be registered to read tweets, but registered users can post tweets using any number of mobile devices that are referred to now as “apps.” Widmann has grown increasingly aware that young people, his son among them, were using “smart phones,” rather than the standard cell phones like he and I both use. You can't tweet using a standard cell phone, but with a “smart” phone and all their apps available you can do most anything you can imagine doing. Widmann has now bought a “smart” phone.

Widmann mentioned in passing that Michael Shermer has some 40,000 followers via Twitter. Of course, Shermer is a professional academic, publishes a real magazine *The Skeptic* (which is skeptical about most everything except the gas-chambers stories), and has been at it for some time now. But if I can pull off a successful Twitter gig, we could possibly reach thousands, perhaps tens of thousands, of new people with revisionist information. Not just on campus, but everywhere. It would be a new step, maybe a *Giant* step (to coin a phrase) in taking holocaust revisionist arguments to the public. If

Shermer can get 40,000 Twitter followers, I think Smith can do it, with Rucker continuing to pitch in.

In order to stand out amidst the immense number of Twitter accounts online, you are advised to develop a persona for people to connect to and identify with. You need to figure out what makes you unique in your *niche* and then extend these differences between you and others in your Twitter posts. Decide what your *persona* or approach is and then make sure your Twitter posts reflect that. Just my cup of tea, an old autobiographer. The uninhibited revelation of what goes on in the brain and the heart throughout the day as you react to Holocaust fraud and falsehood, and to ordinary life. And linking everything to documents in CODOH and work Smith has done.

*** On the telephone late last night with an old friend. We hadn't talked in two, three years. He's asking how I am, asking if I can still get around and so on. I give him the health history of the last couple years, including the business about the stroke, that it is sometimes difficult to follow a concept through from beginning to end.

At that moment the image of a wooden match appeared in the mind's eye. What I saw was an ordinary wood match—but there was no head on it. No way for it to light. It was as if the brain had effortlessly acknowledged, with that one simple image, its present condition. Brilliant!

*** Explosion at 4.30 in morning. In the first instant I think "bomb" and my heart hesitates. In the next I am aware that the explosion has a "thudding" sound to it, not a "cracking" one, and I under-

stand it is not a bomb. As it turned out, a major electrical transformer out on the street had exploded. By mid-afternoon it was fixed and the lights and the computer were working again.

*** We get an update from a correspondent in France regarding Ernst Zündel's situation. His exclusion from the USA was halved by a Cincinnati judge and it expired Feb. 5 past. However he was prevented from entering the USA from Costa Rica. His American lawyers tried to use the same procedure they had used for Germar Rudolf but it didn't work. Zündel speculates that American bureaucrats consider him more dangerous. Moreover, there is a rule that imprisonment for five years permanently bars him from entering the country. There is an appellate procedure and if that fails there remain only appeal to the Dept. of State and the President. His three-year German parole period just ended.

At present he is waiting for Canada to submit documents relating to his case. He will eventually be interviewed by the US Consulate in Frankfurt. One of his lawyers will fly to Frankfurt for the hearing, which will be his first before an American panel. They will reject his application on account of the five-year rule. At that point his lawyers will appeal. God only knows how much time and money these efforts will require.

*** Slept good last night and this morning when I woke up there before me was an idea. Nothing grand, but interesting. As I begin to use Twitter this week—Twitter is referred to as a "SMS" or "short message system"—I can suggest that if the "follower" is interested is

encouraging a free exchange of ideas re the Holocaust question that she can place a live link advertisement in any campus or off campus newspaper that is online. Her choice. The ad would read simply: "Committee for Open Debate on the Holocaust Question." The ad itself would be the link, and it would take the reader to the CODOH home page.

And then it occurs to me that anyone of you can do the same. You don't have to do it through me. Not bad. We'll see.

Until next month then—thank you for your support.

Bradley

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is published by**

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Bradley R. Smith, Founder

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APOLOGIZE MY ASS

David Stein Cole

(Note: this article was published on Stein's Website RepublicanPartyAnimals.org. It's the first time he has written about this affair. His blog posts and videos have been featured on Fox News, The Rush Limbaugh Show, O'Reilly.com, HotAir.com, The Daily Caller, The Washington Times, Breitbart.com, Human Events, Ace of Spades HQ, Gawker, The Weekly Standard, The L.A. Jewish Journal, Pat Dollard, The Daily Telegraph (UK), The Blaze, FrontPage Magazine, The Washington Examiner, Commentary, American Thinker, Pa-

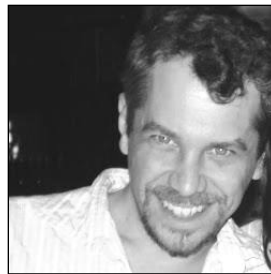
jamas Media, RightNetwork.com, MichelleMalkin.com, Newsbusters, the History News Network, WND, Steven Emerson's Investigative Project on Terrorism, Moonbattery, The Larry Elder Show, Eyeblast, The Orange County Register, The Orange County Weekly, Creeping Sharia, Jerusalem Pulse Radio, AllahPundit, the Media Research Center, NewsReal Blog, Right Pundits, SodaHead, Islamist Watch, Politifi, The Hope for America, Jihad Watch, Atlas Shrugs, Right Wing News, and even (God help us) The Huffington Post.)

Food Network superstar Paula Deen is the latest celebrity to trot out an "apology video." Apparently, she used racial epithets in the presence of her employees, one of whom is currently suing her. I don't know the details of the case, and I don't want to know. The lawsuit will be decided by a court, not by me (and not by you). But I do want to say that I'm sick to death of people being forced to publicly apologize.

Perhaps it's because I was one of those people.

Two months ago, I was "outed" as having spent five years, from 1990 through 1995, making various claims, on shows like 60 Minutes,

The Phil Donahue Show, 48 Hours, and Montel Williams, regarding the Auschwitz camp and its role and



David

function during the Holocaust.

What I said was controversial, but my views were based on what I perceived to be the facts. I never uttered a single word that was in

any way hateful or pro-Nazi, because I am the exact opposite of those things.

After a large monetary bounty was put on my head by a violent extremist group, I changed my name, and spent the last eighteen years as David Stein. I built a very successful GOP event-organizing operation, and my political writing was carried by every major conservative site on the 'net, from FrontPageMag to Commentary and The Weekly Standard, from the Breitbart sites to The Daily Caller and HotAir, from The Blaze to The Washington Times and O'Reilly.com, and on shows including Rush Limbaugh, Fox News, and

the Larry Elder Show (where I had become an occasional guest...he and I were even working on a documentary film together).

All of that came crashing down two months ago when a vindictive young woman who I had been financially supporting for five years objected to being cut off from the Dave gravy train. She knew of my past (I never kept it a secret from my close friends and loved ones), and she "outed" me.

I was now "David Cole, the Jewish 'Holocaust revisionist' who'd been 'hiding' as David Stein." [The story of my "outing"](#) was carried by The Huffington Post, Yahoo News, AOL News, The Guardian, Gawker, MSN, The Washington Times, American Spectator, and PJ Media.

Half of my sizeable network of (now former) friends disowned me, sent me angry emails, called me "racist," "anti-Semitic," and "pro-Nazi," and even pressured other GOPs to stay away from me.

But the other half just wanted to hear me apologize for the work I did 20 years ago. "Just *apologize* for the stuff you said when you were 22 years old, and all will be well! Just apologize!" Several of these former friends went a good distance to try to strong-arm an apology out of me. There were even a few threats made.

Well, *apologize my ass*. I refused. I would not become a monkey dancing for the "apology police" organ grinders.

To begin with, what I said 20 years ago is either right or wrong. If I erred, I'll cop to it. But admitting an error and apologizing for it are two completely different things. If a mathematician gets an equation wrong, he's not expected to fall all over himself apologizing. He's on-

ly expected to recognize the error and learn from it. You don't write history books by yelling names at people. Trying to convince a historian he's erred by yelling "racist" is like trying to bake a cake by screaming "YOU STUPID CAKE." It's just not how these things work.

Do the right thing. The apologies are nonsense. But they serve a dual purpose – they allow people like Akin and Dean to appear to be doing the right thing without actually doing anything but swallowing a bit of pride, and they allow "advocacy groups" to feel like big shots for forcing famous people to bow down to them.

The problem with the "apology police" is that once you give in to them, they never leave you alone. You see that every time a comedian apologizes for making a "racist" or "homophobic" joke. Conan O'Brien is the king of apologies. He loves giving them. And the more of them he gives, the more he's asked to give. He apologized for Sarah Silverman when she made a "racist" joke on his show, and soon enough he was apologizing again to the entire population of Quebec for the fact that Triumph the Insult Comedy Dog (you know, the puppet that *insults people*...it's right there in his name) dared to make jokes about Montreal.

When comedian Tracy Morgan apologized for making a "homophobic" joke in 2011, at his next show (and there's video of this) audience members began demanding apologies right then and there for every slightly off-color or edgy joke he did.

He brought it on himself. The apology police only go after those who they know will buckle. I call it the "Shalit Syndrome."

In January 2006, Today Show film critic Gene Shalit gave a negative review to Brokeback Mountain. That same week, In These Times published an exposé of Iranian madman Mahmoud Ahmadinejad's anti-gay "pogrom," in which gay men were being tortured and killed. Who did GLAAD go after? Shalit, of course. Why? Because GLAAD knew that Shalit, the proud father of an openly gay son who had written time and again about his dad's unfailing support, would cave. Shalit, as far from a "homophobe" as is humanly possible, would be so emotionally devastated by being called one, *of course* he'd apologize for any offense his review might have given the gay community. Ahmadinejad, on the other hand, would have told GLAAD to shove it.

As expected, Shalit apologized, and GLAAD proudly trumpeted how it made a decent man cower before its might. Meanwhile, the Iranian government continued to murder gays. But so what, right? GLAAD got its apology. And isn't that all that matters?

The apology police are cowards. They go after people who are easily bullied. That's why I love South Park. Parker and Stone never apologize. I recall reading a blog from a "handicapped rights" advocate after the South Park episode "Crippled Summer" aired in 2010. The author was lamenting how Parker and Stone chose to portray the handicapped children in the episode as grotesque incarnations of Looney Tunes cartoon characters. But at the end of the post, the author admit-

ted, “there’s no sense in protesting, since those guys never apologize.”

Exactly. If you don’t apologize, you eventually get left alone.

Now, I’m not saying that celebrity apologies are always unwarranted. When actor Isaiah Washington used an anti-gay slur during a heated, off-camera argument with a Grey’s Anatomy castmate, he absolutely owed that castmate, and the entire cast and crew of the show, an apology for his behavior. He did *not* owe a public apology to every LGBT person on earth. If Paula Deen did everything her former employee alleges, she certainly owes an apology to that person, and to the other employees. And she should rightfully pay compensation for having created a hostile work environment.

But she doesn’t owe me an apology, or you, for things she said privately behind the closed doors of her restaurant’s kitchen.

When senate candidate Todd Akin made his unbelievably stupid comments about rape last year, he

responded with an apology video. And my point of view, which I made quite clear to my GOP allies at the time, was that I didn’t give a crap about his apology. He needed to drop out of the race, period. To hell with the apology; he needed to do the right thing.

But far too many of my former colleagues thought the public prostration was good enough. Yet another reason I despise these public apologies. They’ve become an easy out. If Paula Deen is sincere about her apology, she ought to settle up with the former employee and spare her the cost of a trial. Don’t apologize to *me*, Paula; I barely know who you are. Settle with the person to whom you directed the comments you supposedly regret.

Do the right thing. The apologies are nonsense. But they serve a dual purpose – they allow people like Akin and Dean to *appear* to be doing the right thing without actually *doing* anything but swallowing a bit of pride, and they allow “advocacy groups” to feel like big

shots for forcing famous people to bow down to them.

It’s a circus sideshow, and one that’s gaining more and more freaks and ticket-buyers every year. I refuse to be a part of it.

My situation involves matters that I believed to be historically factual. If people think I erred, they can show me my mistakes, and I will admit any error. But apologize? Cave in because someone calls me “racist,” or because my conservative friends apparently believe that recantation at the point of a sword is how historical debates are settled? Hell no. Never.

=====

Until April 19, 2013, David Stein ran the Republican Party Animals organization. These days, he runs SteinCo Recyclable Bottle Reclamation Service, and he can often be found in Beverly Hills on the eve of trash pick-up day, combining recycle bins for redeemable bottles and cans, and leftover drops of liquor.

Recent News and Developments

Jonas E. Alexis at *Veterans Today*

The publication of Jonas E. Alexis’s columns in *Veterans Today* represents a powerful movement of recognition for Holocaust revisionist ideas on the Internet. There is no professor at any university in America who would dare to express himself with the frank, honest audacity of Jonas E. Alexis on this taboo subject. *Veterans Today* is to be congratulated for publishing him as well as a number of other “radical” columnists. Following are links to five columns by

Alexis focusing on the Holocaust question published in *VT* over the



Jonas E. Alexis

past weeks. This is what I call a revisionist “development.”

Denying Holocaust Forgeries, Hoaxes, and Fabrications “The Holocaust has become a secular religion, with state support in the form of a national museum.”

The Rise and Fall of the Holocaust Industry “The Holocaust has become a secular religion, with state support in the form of a national museum.”

The Curious Case of David Irving (Part I) “Arguably the most notorious and controversial

historian of our time is David Irving, who has been called ‘anti-Semite,’ a ‘neo-Nazi,’ a ‘racist,’ and a ‘Holocaust denier.’ Former news anchor and political commentator Keith Olberman nominated Irving as one of the ‘world’s worst’ people in 2010.”

The Curious Case of David Irving (Part II) “It is highly dangerous to make objectivity in this sense dependent on the existence of the scholarly community. There was, after all, a scholarly community in Germany in the 1920s which remained in existence, largely unaltered in personnel and ideology, under Hitler’s Third Reich.”

Was Pope Pius XII a Nazi Collaborator? “The Church indeed has had and will continue to

have issues with revolutionary and subversive activities, but the church has never espoused hatred or even condoned physical persecutions against the Jews.”

I don’t want to suggest that Jonas Alexis writes only about Holocaust revisionism. Following are the titles of only a few of his other columns published in recent weeks that will give you an idea of the breadth of his interests. You will find them all here under JONAS.

<http://tinyurl.com/lmn4zwo>

The Jewification Process Through Arts, Films, and Movies (Part II)

Ayn Rand’s Objectivism and Sexual Calculus (Part I)

Jewish Slavery in Western Culture (Part III)

Islam and the West

Jewish Denial – Why They Attack Others

Breaking News: Bill Kristol Is Still An Enemy of the Founding Fathers.

Pornography in the French Revolution and Abu Ghraib

An Open Letter to Sarah Palin

Jonas E. Alexis studied mathematics and philosophy. Two of his main interests at present are the history of Christianity and the history of ideas. He is currently teaching mathematics in South Korea. -- (Ahhh. Korea. The memories!)

Most Recent Stats for *Inconvenient History: A Quarterly Journal for Free Historical Inquiry*

Here are the numbers so far for 2013:

23,949 unique visitors to the site
72,071 page views

Top 5 countries that our visitors come from:

1. US
2. UK
3. Germany
4. Canada
5. Australia

Most visitors use FIREFOX as thier browser.

Our top 5 articles (of 2013) have been:

1. [Demystification of the Birth and Funding of the NSDAP](#), by V.K. Clarke (1,629)
2. [Adolf Hitler's Armed Forces: A Triumph of Diversity?](#), by V.K. Clarke (1,387)
3. [Bishop Williamson Vindicated, Then Ousted](#), by Nicholas Kollerstrom (1,181)

4. [Reexamining the "Gas Chamber" of Dachau](#), by Thomas Dalton (1,104)

5. [The Three Photographs of an Alleged Gas Van](#), by Klaus Schwensen (1,032)

For the same period in 2012 (Jan.1–June 1) we had 17,628 unique visitors. 58,228 page views. So we have a gain of 6,321 visitors or an increase of some 35%.

THE JAN KARSKI INSTITUTE FOR HOLOCAUST EDUCATION SUMMER CERTIFICATE PROGRAM

Holocaust and Genocide Studies for Educators

Georgetown University July 8-14, 2012

This is a “heads-up” to let you know that we will be participating in this Karski event for “Educators” using modern technologies to reach Georgetown “Educators” individually. In fact, our outreach to these folk at Georgetown and other campuses and venues as well has already begun as I write this note. –Bradley.

“What Soldiers Do,” with Comment by Robert Faurisson

A book review in *The Daily Mail*, forwarded to Robert Faurisson by Arthur Butz, prompted the recall of an old memory by Faurisson.

(Excerpted from *the Daily Mail* Friday, 7 June 2013)

“A new book, *What Soldiers Do: Sex and the American GI in World War II France*, has revealed the dark side of Europe’s liberation after the Second World War.

“Professor Mary Louise Roberts, from the University of Wisconsin, said within months of D-Day ordinary French women came to fear their American ‘liberators.’ She tells how, by the summer of 1944, large numbers of women in Normandy filed complaints about rapes by US soldiers.

“In the cities of Le Havre and Cherbourg, bad behavior was common.

“Le Havre’s mayor, Pierre Voisin, complained to Colonel Thomas Weed, the commander of US troops in the region. ‘This is a regime of terror, imposed by bandits in uniform. Scenes contrary to decency are unfolding in this city day and night . . . it is not only scandalous but intolerable’ that ‘youthful eyes are exposed to such public spectacles.’

“The mayor suggested the Americans set up a brothel outside the city to avoid public outrage and contain the spread of sexually transmitted diseases. However, although US officers publicly denounced the behavior, they did little to curtail it.

“The book also claims the US army ‘demonstrated a deep and

abiding racism,’ suggesting they pinned a disproportionate number of rapes on black GIs. Documents show that of 152 troops disciplined by the army for rape, 130 were black.”

Faurisson wrote in reply:

“I remember how afraid French women were of the GIs in Orléans, in September 1944. I was 15. One evening, at perhaps 7pm, at the house of our friends the Signeux, there was a lady of probably between 40 and 50 who realized it was time to go home but was afraid of running into American soldiers on the way. I decided to accompany her on foot. Suddenly along our way we found an American officer, obviously drunk. He stopped us. He wanted the lady. She screamed and ran. The American tried to catch her. I tried to stop him and we nearly had a fight. When I saw that the lady was far enough away I ran as well. I got to her house. I rang the bell. She and her husband didn’t want to open the door. I turned to leave but I heard a noise. The door was half-open. I saw them paralyzed by fear. They never thanked me.

“The German soldiers had the reputation of being ‘*korrekt*’. One day, in Paris, I saw a French civilian, obviously drunk, who stopped a German officer on the sidewalk. He was insulting him. The German, trying to calm him down, told him that war was ‘*un grand malheur*’. He got down from the sidewalk and went his way. Thirty meters further on there was a ‘*Commissariat de police*’. He could have had the drunkard arrested by the police.

“Now, believe me, until the 8th of May 1945, when I was 16, I kept hating the Germans and loving the Americans, the British, and the Soviets. On the 8th of May 1945, when I heard the bells chiming for our ‘victory’, my father entered the room I shared with my brother Philippe, who was 14 (I was the eldest of seven). He asked me: ‘Robert, are you happy?’ Finding the question rather indiscreet I drily answered ‘Yes’. And suddenly I thought: ‘This very day of rejoicing for us must be, for those Germans who fought so courageously, a terrible day’. For the first time since 1939, when I was 10, I felt that my enemies were human beings.

“I mentioned our friends the Signeux. My father’s best friend was Pierre Signeux, a physician in Orléans. My best friend was Christian Signeux (he was a year older than I). One day in 1940 Christian, who was 11 or 12, wrote on a wall (perhaps the wall of the *Kommandantur* itself): *Hitler salaud* (Hitler bastard). He was arrested. A German officer phoned Christian’s father. He summoned him. He said to both, father and son:

“‘You might be against us and against Hitler but you have no right to consider Hitler a “bastard”.’ And he went on explaining what Hitler, in his opinion, had done for his Volk. The doctor went back home with his son without any more trouble.

“Best wishes. RF”

The Last Refuge of a Scoundrel

Jett Rucker

My father, who was from Brooklyn, once told me of an accident he saw between a city bus and a garbage truck. He noticed that there were only four or five people on the bus, which was only slightly damaged, but one of the passengers began writhing in pain, wailing that his neck hurt, and his back was broken. Very quickly, he noted, the other passengers, one by one according to each one's wittedness, also began similar complaints, one of them even getting down on the floor in his agony.

Then my father noted a passerby getting *on* the crippled bus who quickly adopted the poses affected by those who had actually been aboard at the time of the accident. Then another passerby did the same, and by the time police arrived at the scene and called ambulances, there were more grievously injured people on the bus than the bus had seats. Ambulances carried off the victims for more than an hour after the massacre. My studious father checked for blood after the bus had been emptied, and found none.

I think my father intended the story, which he might well have exaggerated, but not by much, as a lesson in the human capacity for adventitious duplicity. As he explained, the people who actually had been on the bus, but had not been hurt, were run-of-the-mill frauds—common, and even understandable. But the ones who had gotten onto the bus after its accident, now these, he pointed out,

these were the aggravated frauds. These were the ones we all need to watch out for, and oppose when we encounter them.

I have since come to take the story as emblematic of many such incidents both large and small, but the biggest such caper I've ever detected is the vaunted Holocaust of the European Jews during World War II.

Veterans Today has recently carried an excellent compendium of Holocaust fakery in Jonas Alexis's excellent "[Denying Holocaust Forgeries, Hoaxes, and Fabrications](#)," but it perforce overlooks that most numerous form of Holofakery, the "I was there" lie on the part of people who do not carry it to the point of writing books that become best-sellers on the strength of the unfailing gullibility of Oprah Winfrey and many, many others.

One such, who did carry it to the point of a public speech during his first presidential campaign in 2008, is our own Commander in Chief, Barack Obama. He didn't, of course, say that he had been in a concentration camp, but rather, that his *uncle* had been among the American soldiers who *liberated* one.

Barack Obama, of course, has no uncle who ever served in any branch of the US armed forces. But, just as good, no American soldier so much as laid eyes on Auschwitz while on duty. The camp's "liberation" came as the opening of the 44-year-long occupation of Poland by the Soviet Union. The inmates no doubt received

far better care from their German captors than they could expect from their Red Army liberators, possibly explaining the hasty flight westward—into Germany—that many of them undertook as soon as the fighting died down.

This account is not offered to acquaint any reader with the idea that Barack Obama, like virtually all his fellow politicians, tells lies—both transparent ones, like these, and others impossible to falsify because of the opaque veil of secrecy he and his predecessors have drawn over increasing sectors of government activities. Rather, this report is submitted to demonstrate how the story of the Holocaust as hatched in wartime under the aegis of Allied propaganda and institutionalized shortly afterwards in the travesty known as the Nuremberg and other war-crimes trials, has long since become the tool of knaves and scoundrels seeking the power they need to pursue concealed, destructive agendas of their own.

Above all, this already-venerable legend of spectacular cruelty on the part of Germans toward Jews has served the Israeli state from even before its bloody establishment, and both sustained it and provided it with irreproachable excuses for the program of conquest and subjugation it has pursued since it first promised in 1948 to become "a light unto nations."

Many other lesser politicians have ridden this juggernaut of conscience into office even while writers and plagiarizers such as Elie

Wiesel have amassed Nobel Prizes along with wealth and fame from it. The late Tom Lantos, Congressman from California, claimed status as a Holocaust Survivor on the basis of a sojourn he took, allegedly at gunpoint, but possibly in search of a better diet, from his native Budapest to a nearby work camp, from which he was returned (unharmd) in well under a year. Of course, his return is styled an escape in his biography.

Closer to the Obama “my (non-existent) relative was there” is Dov Hikind, a member since 1983 of the New York General Assembly, who

claims Holocaust survivorship for both of his parents and has distinguished himself through a panoply of parochial stunts of which perhaps the best is getting banks in his Brooklyn district to waive wire-transfer fees on the monthly Holocaust-reparations payments received by so many of his heavily Jewish constituency. No doubt his own parents have both benefitted from this as well as other such policies instituted by their son, the Assemblyman.

The Holocaust has served as such a powerful political battering ram for so long it is impossible to

catalog all the candidacies it has buttressed in the US as well as other countries, nor of course all the official perfidy committed by these particular candidates, who may as a group have been even more nefarious than the general run of politicians, a low standard by any count.

But it’s clear that the bus wreck has been filled many times over, and the power and protection of the Holocaust legend is such that it will be filled many times again before its political serviceability finally peters out.

How I Became a Revisionist

Siegfried Verbeke

Many revisionists have a strange or unusual background, one which would never have predicted that they would join with such a group of “masochists.” My story is of the same kind.

My parents were born and lived in Antwerp, in the center of the Jewish neighborhood, together with some ten to fifteen thousand mainly *Chassidim* Jews. Contrary to how it was in France, Germany, Poland, etc. there was no anti-Semitism in the Low Countries, as the Netherlands and “Belgium” together were then called. The Catholic Flemish people lived with the Antwerp Jews, who were largely involved with the diamond trade and cutting, and which provided many Flemish people also a good living.

In May 1940 the Germans arrived and after a few days Belgium

was overrun and our country came under a German military government (*Militärverwaltung*). In France and Holland the Germans installed a *Zivilverwaltung*, which was stricter and less lenient than what was imposed on us.

The state of Belgium is an artificial construction, composed of two cultures, and constructed after the defeat of Napoleon Bonaparte. The southern part of Belgium is French-speaking, and impregnated by the ideals of the French Revolution. In the northern part of Belgium live the Germanic-rooted Flemish Dutch-speaking folk. From the start of the state of Belgium in 1830 a Flemish autonomist movement (similar to how it was in Québec, or with the Basques, Catalans, etc.) came up, becoming more and more powerful.

My parents were not politically involved. They didn’t join the many Flemish pro-German and National-Socialist formations. Nevertheless, the Flemish population in general sustained the German occupiers (because the Germans by the romantic tradition of the 19th century supported the “Germanic” Flemish people), but the situation changed after the Stalingrad defeat when it became clear that Germany was not going to win the war.

In our family four children were born during the war. My mother told me we were never hungry and did not have any other severe problems. Our house was situated next door to the Jewish main synagogue. In 1942 anti-Jewish demonstrations started, without much approval by the people. The synagogue was damaged, but our house (we had

Jewish tenants living with us) was not harmed.

In September 1942 the Germans and Antwerp police began to round up Jews, mostly those who had immigrated recently from Germany, Austria, and Eastern Europe, but not the Belgian Jews. And, of course, the Gestapo rang at our door too, which was opened by my (again pregnant) mother. My mother was not tall and did not look very Germanic. On the contrary! She was small and had long raven-black hair.

The Gestapo man asked her: “*Bist du Arier?*” (“Are you Aryan?”). My mother, being a simple housewife and not politically involved, was frightened by the question and thought this “being Aryan” must be something very bad. She answered: “*Nein*, No”. Moreover, the Gestapo found a few Jewish women tenants in the basement where we lived, so my mother was suspected of “*Judenhilfe*” (helping to hide Jews). She was arrested and put in the prison at the Gestapo-headquarters in Antwerp, which was located in the same neighborhood in a building next to the house of her mother.

When my father came home that evening and the family told him what had happened, he went to the Gestapo-office to explain the situation. My father’s mother was from Germany and my father himself was, before the war, a sales-representative of German manufacturers of glassware. The Gestapo made no problems, they were kind and very correct, and they apologized. And so my mother had the good fortune to see me (and her 3 other little children) the day after!

None of this is a big deal but it makes clear that I was not at all raised in a political right-wing or

National Socialist or racist family. We were just traditional Catholics, like almost everybody in the Flemish middle-class. We did not treat much with politics and, being Flemish, we were rather positive towards the Germans who had granted a lot of political rights and benefits to the Flemish Movement. For National-Socialist Germany, Flanders belonged to their *Germanische Gemeinschaft*—the Germanic Community/commonwealth.

Anti-Semitism is a strange phenomenon for me. When I was a child I saw those orthodox Jews every day in the streets around me. The Chassidim are special (not to say “weird”), but for me they were an everyday experience. When you grow up with people, it’s impossible to hate them, because they are too familiar. Moreover, those people were peaceful, hard-working, living apart in their own small world, and disturbing nobody.

After the war a *tsunami* of political violence flooded over Flanders, especially over those who had participated in the Flemish Movement. Approximately 160.000 persons were charged and/or put in prisons for months, some for years, while others lost their jobs, their houses, their political rights, and were outlawed. I have seen how even in Catholic schools they pestered and mistreated children of collaborators, and this revolted me profoundly. Seeing this was the beginning of my political (and later revisionist) awakening.

When I was 11 years old my father died. I was away at boarding

school at the time and I do not remember him well. But he left me, unintentionally, an important legacy. After his death I left the boarding school and went back to that huge house, next to the synagogue, and explored all the rooms, attics, cellars, where I discovered one day a lot of copies of the famous monthly German propaganda magazine *Signaal*. This was to my eyes better stuff than the Old and New Testament, the Catechism, etc. with which our priest-teachers were indoctrinating us every day (while at the same time they were hypocritically discriminating against the children of the collaborators).

I could not stop looking at all of those bright Germans, the soldiers, the boys and girls of the *Hitlerjugend* in nice uniforms, the *Stukas*, U-boats, the pictures of farmers and workingmen, full-color pictures and illustrations, actors, buildings, etc. I was without doubt compellingly, esthetically brainwashed by that magazine *Signaal*. After a short time I left the Catholic youth formation, *Christus Rex*, and joined a small Flemish nationalist youth organization, and later on their political parties.

In those years I, like everybody, believed in the gas-chambers, and could only raise the “argument” that there were not 6 million killed, but “only” one million. This was not really a successful argument! The whole gas-chamber hoax was a heavy burden for me, because our enemies condemned our political aspirations by saying: “Nationalism ends in gas-chambers.” What could we answer? Then came the first researchers—Maurice Bardèche and Paul Rassinier in France, Peter Kleist in Germany. And then suddenly Richard Harwood, Thies Christophersen, Stäglich, Butz,

Faurisson, Zündel and many others. Immediately I started to translate and publish in Dutch and later in French and German: It was the beginning of a long odyssey, which I followed for almost 40 years. I'm now 72 and still in the "revisionist business."

Anti-Semitism is a strange phenomenon for me. When I was a child I saw those orthodox Jews every day in the streets around me. The *Chassidim* are special (not to say "weird"), but for me they were an everyday experience. When you grow up with people, it's impossible to hate them, because they are too familiar. Moreover, those people were peaceful, hard-working,

living apart in their own small world, and disturbing nobody.

When, a few years ago, I was arrested and put in jail in Heidelberg, I asked Michael Rosenthal, a German-Jewish lawyer, to be my *Pflichtverteidiger* (court-appointed lawyer). He accepted. I told him about my mother and my youth and he represented me in such a manner that I was the only revisionist publisher in those days who was released without being convicted, while all others got prison-sentences. Thank you God/*Jahweh* (and Mr. Rosenthal, of course)!

Modern Jewry is not the Jewry I experienced when I was a child. Modern Jewry is fanatical, racist and

mainly Zionist. In my opinion the Jews have chosen the wrong road by devoting themselves to a racist Zionism, that which is practiced by Israel. Modern Jews have an illness. The word for it in German is: *Überherrlichkeit* (hubris) They are brainwashed with the dogma that they are God's chosen people and that God has given to them exclusively a beloved country. It creates a situation whereby nobody likes them. Unfortunately, *Jahweh* made a big mistake. He allowed Arabs to take over that beloved country for fifteen centuries. It doesn't look as though Obama is going to make much of a "change" in that mess.

FRAGMENTS: Another Ordinary Life -- Bradley Smith

*** I'm hearing a lot of talk about how American veterans are committing suicide while on duty and after they are back in civilian life. But the military says that its suicide rate remains lower than that of America's civilian population. The AP cites the Pentagon as saying "the civilian suicide rate for males aged 17-60 was 25 per 100,000 in 2010, the latest year for which such statistics are available. That compares with the military's rate in 2012 of 17.5 per 100,000."

So what are we talking about?

When I was in Vietnam I didn't hear any talk about suicide issues, tho later I did. When I was in Korea none of us ever talked about it. Or thought about it so far as I was aware. There was one of us there in the mountains who wanted out. One afternoon in a small clearing in the forest he chose to sit on the edge of some kind of hole, his legs inside, pulled the pin

from a fragmentation grenade and dropped it in. The explosion blew him backwards ass over teakettle (to coin a phrase) but oddly did not scratch him. He was not sent to the rear for psychiatric counseling, and he was not forced to continue to carry a rifle and stay in combat with the rest of us. The captain simply assigned him to the platoon of Korean bearers who carried our food and ammunition up and down the mountain trails behind us. The American was tall and blond and we did laugh at him a bit seeing him among the short, dark-haired Koreans, but none of us held anything against him or ever said anything to embarrass him.

Nowadays he would have been lifted out by helicopter and flown to an army hospital someplace for long chats with any number of shrinks and a couple sacks of pills to calm him down and cheer him up.

*** Still, last night the left foot was cold. I couldn't sleep. The right foot was okay. Only the left one was cold. I had to get up and put a couple socks on it, after which I was able to go to sleep. Sounds a little goofy to me. Maybe I'm gonna need some help myself.

*** Carlos Porter and I were chatting via email a while back when he had occasion to remark that William L. Shirer had told people for 30 years Hitler was a "carpet eater," which Porter termed a "gross mistranslation." He also noted that Shirer was almost single-handedly responsible for the universal delusion that the Nazis claimed that the Germans were a "Master Race, a complete lie based on another mistranslation. Nobody ever made such a claim, but everybody in the world believes it."

I too have heard these things all my life but never looked into them. I asked Carlos to comment.

Porter wrote: "I've been thinking about this for years. I spent most of the 1980s reading the Nuremberg transcripts, then went to work as a translator for over 20 years, and when I found that *Herrenvolk* was supposed to be a translation of Master Race, or the other way around, I was astonished. I couldn't believe it. I couldn't believe my eyes. For years I kept wondering what would correspond to Master Race in German. I couldn't think of anything that really fit. I still can't.

"The principal objection against the *Lebensborn* by most liberal writers is that there was an 'Ausleseprinzip', a selection principle, that they were elitist, they didn't accept just anybody. So really I think the closest thing to Master Race in German would be something like 'auserlesenes Volk' or 'ausgewähltes Volk', a Chosen People! You see how hypocritical this is. (Of course selection in a concentration camp means killing. That's different.)

Even at Nuremberg, they never claimed there was any Master Race Principle, they just used it as a blanket jargon-term of accusation alleging racism, military aggressiveness, and so on, things that are not unique to Nazis or Germans. If Master Race means anything, why not introduce the original term, Herrenvolk, into English as a foreign word, like 'hubris'? If it means anything at all, it's essentially the same thing, but none of these things are uniquely Nazi or German.

"In the meantime, there are still 100 million Master Race hits on Google and 200 million on Yahoo.

"Hitler said some dumb things, like saying that we all feel that at some time in the future the world will come to be ruled by one dominant race. Everybody does feel this, and always has. At the moment it seems like it will be the Chinese. This is not a uniquely National Socialist idea. It is as old as mankind.

"Anybody can take a few short paragraphs or sentences out of context from a 700-page book, manipulate the translation, and presto! World War! It's something like how Ahmadinejad's 'Wipe Israel off the map' quote is mistranslated and misused."

*** Jewish "eyewitnesses" to German monstrosity during WWII are oftentimes demonstrable liars and psychologically impaired in ways too obvious to deny. Other Jewish eyewitnesses tell stories that are largely true though in a context of German monstrosity that usually cannot be shown to have actually happened. There are old and very old Jewish women and men now who go about the country talking to high school students and synagogue audiences remembering things sometimes the way they happened and sometimes in ways that they could not have happened.

A few years ago I devoted some time to exposing the fraud and falsehood in widely accepted Holocaust survivor eyewitness testimony. The Philip Muellers, the Abraham Bombas, the Yankiel Wierniks, the Mel Mermelsteins. They and other mostly Jewish "eyewitnesses" to German monstrosities exposed themselves as being morally and intellectually corrupt in ways so obvious it's beyond refutation.

Still today there are "eyewitnesses" who have no reputation in

the literature but go about telling oftentimes crazy or demonstrably false stories. When I read what these folk are saying, sometimes there is the suggestion that while what they are testifying to might be untrue, they are not lying, or no longer lying, that they have come to actually believe what they are saying.

In short, they are "innocents" basing their stories on lies they heard years ago or on real memory that is not dependable. To that point, below are the opening sentences from my first book, *Confessions of a Holocaust Revisionist*. They refer to an incident that took place with what turned out to be a remarkable fellow one night in 1979 on the mezzanine of a Los Angeles hotel during a convention being held by the Libertarian Party. It turns out to be an illustration of memory that is not dependable.

=====

I PAUSED TO ACCEPT a photocopy of a newspaper article he was handing out when he quickly started telling me that the stories that six million Jews had been exterminated during World War II are not true.

I felt stunned, as if Buck Rogers had somehow come down from the 21st century and zapped me with a beam from his ray gun. I had heard about people like the little man who was confronting me, who deny that the Holocaust happened, but I had never actually seen one.

He was a small, thin, middle-aged man with a white pointy beard, clear blue eyes and a ruddy complexion. The picture of health. He talked fast (though in a well-mannered, articulate way) as if he were afraid he would lose me.

In the first instant I didn't truly grasp what he was saying; then I understood that he was telling me that *there had been no Nazi gas chambers—none*—that the stories I had heard all my life about the gas chambers were meant to gain sympathy for Jews at the expense of Germans. I felt my heart change its beat and pick up speed. I felt sweat appear on the palms of my hands.

=====

Most of that story is true. One part is not. The man who handed me the newspaper clipping was not a small man with a white pointy beard, clear blue eyes and a ruddy complexion. When David McCalden read what I had written, he corrected me. He explained that the two men who handed out the *Le Monde* article by Faurisson that afternoon and evening were himself and his friend John Bennett, an Australian. He said John Bennett didn't look anything like the man I had described. I protested. I was certain about what the man looked like. He had stood there before me. I had seen him. I could still see him in my mind's eye. McCalden laughed at me, insisted that it had to have been either himself or Bennett.

Sometime later, maybe a couple years, I met John Bennett at an IHR conference. He told me what McCalden had told me earlier. It was McCalden and he, Bennett, who had passed out that article that day at the Libertarian convention. I was shaking my head "no." We were both laughing. I was certain about what I had seen—the white pointy beard, bright blue eyes, the ruddy complexion. Nothing like the John Bennett who was there before me now. Later on I was to record an interview with Bennett while

driving him someplace and we went over the story again. It was he, not a man with a white pointy beard and the rest of it.

The story had gotten to the place where I was forced to understand that in all likelihood my memory of my encounter with the man in question was, well, false. But how could that be? I had nothing to gain from this false memory. Yet to this day, when I recall the incident, now accepting the fact that the man who gave me the *Le Monde* article was John Bennett, in my mind's eye I still see the man with the white pointy beard, the clear blue eyes and the ruddy complexion. I accept the fact that it is an instance of false memory. I have no idea why it still exists after thirty-three years, why the brain produced it in the first place, what possible reason there could be for this particular false memory to persist.

With this one example of false memory, I place myself in the company of those Holocaust survivors who themselves are plagued with false memory. Filip Mueller might truly have "seen" buckets of human flesh jump about on the floor of German hospitals. Yankiel Wiernik may have truly "seen," in his mind's eye, the fetuses of Jewish ladies burning like torches in their exploded wombs. How could they ever forget such sights? How could they ever be convinced, once they had "seen" them, that they had not "seen" them? If I could see a man with a white pointy beard who did not exist, in place of the man who did and was there before me, could not Mueller and Wiernik and a boatload of other such Holocaust eyewitness crazies have actually seen what they claim to have seen?

What I am getting at here is that human memory sometimes recalls

what truly happened, even about Germans, and sometimes it recalls something else. That being so, it is of some import for me to keep in mind that I share with even the craziest Holocaust survivor eyewitnesses a faculty that is imperfect, one that sometimes recalls with great clarity something that happened, and other times with great clarity something that did not happen. For me it suggests, once again, for what it's worth, that we are all in this together, revisionists and True Believers alike.

Note: *The above is a slightly edited version of a story I posted on my Blog.*

*** Received a message from UCLA. "Hi. This is Ho Joon Choi from the Daily Bruin Marketing at UCLA. There have been CODOH stickers (<http://www.codoh.com>) posted on UCLA kiosks on campus. Please do not advertise on the UCLA campus without authorization through the University. If this continues we would be forced to bill for the damage/cleanup cost/advertising. Thank you."

I made a couple phone calls and was told that there are a lot of CODOH stickers all over UCLA. Other people write on them and around them with a big dark Sharpie marker with words like "Nazi," "Seig Heil," "Jew Killer," "Gay Killer," etc. Will they be billed? There are similar promotional items all over campus with a variety of messages and equally messy, but those appear to be ignored. Looks like we have an independent CODOH admirer doing this. CODOH has no responsibility.

Occurs to me that I should make these stickers available again and advertise them on the internet. I'll

add it to the to-do list. My to-do list is of a considerable length.

*** Well, I have committed myself to using Twitter, as Widmann advised me to do some time ago. Each morning when I go through my email I tweet on one of the stories. Today I tweeted “#UNESCO facilitates Open Education Resources (OER) for Saint Vincent and the Grenadines, but not in Europe or Israel.” The “hash” mark in front of UNESCO is not a mistake. It’s how the post connects with all others using Twitter and are “following” UNESCO.

*** At the moment Rucker and I are in the initial steps of addressing some issues with The Karski Institute in Washington D.C. The idea is to use Karski as a stepping stone to . . . something else. No use in giving the game away. We’ll see how it goes.

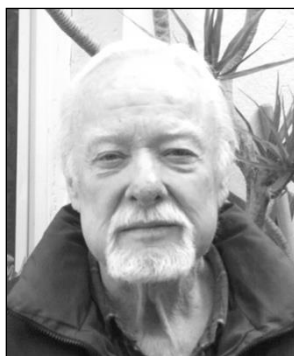
*** Many problems with Smith’s Blog, but it looks like only this week it was straightened out. The story above re *Confessions* and my own experiences with “false memory” was my first new post.

*** Did my first radio interview in maybe twenty years. Deanna Spingola on Republic Broadcasting. You can listen to it via http://www.spingola.com/Spingola_Specials.html. In the 90s I did more than 400 interviews on AM and FM across the nation. I got tired of it. I think one error I made in those days was to place more emphasis on the “facts” re the Holocaust story rather than insisting on talking about taboo vs. free expression. Every once in a while I have been asked to do radio. Just didn’t want to. Then a couple three weeks ago

when the Karski project came up, it occurred to me that I might want to tie radio into it. Doing Ms. Spingola was a rehearsal for me. Turns out it was not difficult, I was very, perhaps too, loose, but it was easy. Looks like I will, I may, pursue radio. Interesting. To me.

*** Volume IV of *Inconvenient History: A Quarterly Journal for Free Historical Inquiry*, 2012, Numbers 1 through 4, has just been published. It’s a remarkable volume, there is nothing like it being published anywhere, and there is no one even trying to do anything like it with regard to revisionism. You can find it online at: <http://inconvenienthistory.com/index.php>

*** A subscriber in Georgia writes that he is surprised to find that I am 83 years old. He’s 82 but always thought he was older than me. He asks what year the photo on this newsletter, which is the same one we use on CODOHWeb, was taken. That photo was taken at the end of 2009.



Mr. Serious early in 2013



Mr. Have-a-Good-Time Later in 2013

Thank you for your support this last year. I needed it. I need it now.

Bradley

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Challenging the Holocaust Taboo Since 1990

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**To the President of Georgetown University
To the Senior Advisor on Archives at the USHMM
*Copied to Hundreds of Their Associates
and to Academics Nationwide***

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05 July 2013

President DeGioia:

It has occurred to me to wonder if you are not aware of at least some of the compromising realities underlying the Georgetown University's Jan Karski Institute. If you are not, the following missive might serve as an introduction to the matter for you and those in your office. I believe we would all agree that ideally the university is about things other than fundraising, no matter what guise it comes in.

By July 1943 then, America had been shipping its treasure and treasured youth away to death and destruction toward both east and west for over a year and a half in torrents never before witnessed in the annals of war. At that moment, Jan Karski first set foot on our beleaguered shores with a message dire



President John J. DeGioia

with horror and hurry: those Nazis are killing Europe's Jews by the

millions using methods so calculatedly cruel as to be unbelievable! America must immediately redouble its already Herculean efforts to drive the Germans out of the countries they had conquered (Karski's own among them).

In fact, when he buttonholed leading Jewish American Felix Frankfurter with his tales of mass torture and slaughter, the famous jurist, a long-time witness from his bench to impassioned pleas of every stripe imaginable, concluded "I do not believe you." And in this case, as in so many other cases in judgment of which he sat, he was correct: the witness, in his deceitful campaign to pour oil on the fire already then consuming America's lifeblood, was exaggerating well past the point of perjury.

In the name of this adjudged false witness, now, Georgetown University's Jan Karski Institute for Holocaust Education proudly reprises his beating of the war drums with a talk by acquitted libeler De-

borah Lipstadt titled "The Eichmann Trial," after the 1961 show trial in Israel attendant to the illegal kidnapping of Adolf Eichmann from Argentina and his subsequent hanging at the hands of his abductors. It promises to be a celebration of the bloody vengeance wreaked on Germans and Germany for lo, these 68 years so far, with no end to the gore-worshipping festivities yet in sight.

This educational institute named after an outside agitator who during his histrionic career switched between anti-Communist and anti-anti-Semite as the winds of fortune happened to dictate throughout its five decades, served, like Elie Wie-

sel at Boston University, as a money magnet for Georgetown University during his tenured life, and continues to serve this function while at the same time perpetuating the calumny that has dogged the German people ever since the jaws of the Soviet-American vise closed on their country in 1945. Featured Speaker Deborah Lipstadt bears her own crushing burdens of mendacity and avarice as she mounts the podium of defamation this month at the Catholic institution of higher learning in our nation's capital.

Would that somehow, the Mossad of some young, faraway theocracy might capture her before then, bundle her off in the night to its

waiting aircraft at a secret airstrip, from there to fly her to its homeland, and there to "try" her, before the media of the world, for her own crimes of deceit, defamation and incitement, and as well the manifold crimes committed by her comrades-in-arms, starting with the Courier of Hate, Jan Koziellewski, today feted under his alias, Jan Karski.

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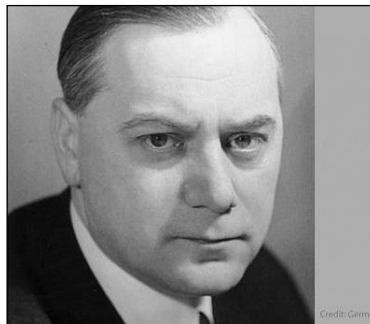
03 July 2013

Dear Senior Advisor Mayer-

I am writing with regard to documents that were taken from the Nuremberg International War Crimes Tribunal by the American Prosecutor Robert Kempner. It has been reported that United States Holocaust Memorial Museum Senior Archivist Henry Mayer believes these writings could be the most revealing Nazi documents ever found.

Since Robert Kempner is suspected of the spoliation of evidence favorable to the Nuremberg defendants, since the documents have been reported as having been ille-

gally taken by a Mr. Herbert Warren Richardson, and since earlier press releases describe the "diary as various pages, some not in Mr. Rosenberg's handwriting," while also stating that "most entries are written in Rosenberg's looping cursive, some on paper torn from a



Alfred Rosenberg

ledger book and others on the back of official Nazi stationery," many people will be confused as to what papers were recovered by the government, what documents might not have been recovered, and what the relationship is among the vari-

ous pages. <http://tinyurl.com/-klczdbh>

It is also being reported that "Mayer explained to this reporter that he was not given enough time to read any diary entry from beginning to end, but that he peeked into them and 'arranged' them. He is convinced that scholars will find them 'very important' and that the papers will open new avenues of research. He suggested that the documents will offer revelations. But, Mayer noted to the press, **it may take a long time**, possibly years, for scholars to complete their analyses of the diaries."

<http://tinyurl.com/odkaoy4>

Given the years of manipulation, dishonesty, and secrecy surrounding these important papers, I respectfully suggest that we do not need you to "arrange" them before all else. What would be most open and honest would be for you to scan and post all the pages you have obtained so that all who are interested can read them. The documents will speak for themselves.

We do not need you to control the documents and to keep them secret while (which?) "scholars complete their analysis."

Weeks have already passed since possession of the documents was gained. Press conferences have been held. Why do you not simply

scan and post the documents publicly so that everyone who is interested in the matter can view and analyze them for themselves? Once that is completed, the papers can then be returned to the Rosenberg family, who appear to be the legal owners.

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How I Became a Revisionist

Pete Morrison

This is an initial exchange with a man who only recently contacted CODOH.

Peter:

Your contribution arrived here yesterday. It's a generous donation and very much appreciated.

Sometimes, when I do not know the person well (or, as in our case, not at all) and he or she makes an initial contribution to the work, I wonder what it was that caused that act. I wonder, for example, was there a specific something with CODOH, or *Smith's Report*, that caused you to think to contribute at this specific time? It's none of my business, technically, but being the "autobiographer" that I am, I often-times find it interesting to note in my own life some passing moment that causes me to make a decision, to have a thought, to do this or do that. Maybe that sort of thing does not interest you, but if it does, it would be interesting to hear "the story."

In any event, thank you again. Much appreciated.

Dear Bradley:

You don't know what can of worms you are opening! There was

really no trigger event, but a continuous process which I will attempt to outline for you. I "converted" to the revisionist viewpoint about 10 years ago, shortly after Ernst Zündel was kidnapped. Up to, say, Year 2000 I was, as an urban, secular, libertarian-minded homosexual in his late 20's, quite on board with the political positions of organized Jewry. I began to feel increasingly ill at ease with Jewish behavior in Palestine and the way our media excused it away. It was while trying to resolve this cognitive dissonance that I became acquainted with points of view on the "eternally vexing Jewish question" that the mainstream media were loath to acknowledge—except, of course, to stigmatize them. It was on the *Jewish Tribal Review* website that I learned of Ernst's scandalous kidnapping and detention. Ingrid Rimland put me on her email list when I sent my first donation to her in response to that very sinister event. The material she then sent me enticed me to probe into the Holocaust narrative and reconsider aspects of it I had never questioned. After my conversion, I got in touch with Professor Faurisson and "Bocage". Bocage's newsletter in-

formed me of your efforts and predicament. Since I find your approach effective, and your efforts laudable, I decided to contribute to the extent of my modest means. I would like to be an active revisionist one day but, having seen what this entailed for those who stuck their necks out, I plan to be financially independent first, which, alas, won't happen anytime soon. - Pete

Peter:

I don't see a can of worms here, but some interesting stuff. A couple questions (if you don't mind): What "aspects" of the story caught your attention first? In what order -- best you can remember? In short, how did the conversion proceed, more or less step by step? To the degree that it does not become a bother for you. But it's the details that are always the interesting part. I'm not suggesting we make a big deal of this. You must be about 35 now, eh? --B

Bradley:

I don't mind at all, but please be aware that I have to work entirely from memory, as I don't keep a diary or past paper correspondence.

The first, general, aspect of the story which spiked my curiosity was a revision made by court historians—a revision which I had never heard being discussed in the mainstream media. As a 10th grader I had read in my history textbook that 4 million persons had been killed in Auschwitz. Then, sometime in 2003, I read in a newspaper article reproduced on the Zundelsite that the number had officially been reduced to 1.5 million. I believe Raul Hilberg's statement that the Holocaust was carried out by telepathy (as quoted by Ingrid in one of her letters) also caught my attention.

As part of my "Jewish" probe I had also been on Lubomyr Prytulak's (now defunct) UKAR website, and got acquainted with some of his investigations on document falsifications. Some of his commentary dealt with WWII pictures of alleged Nazi atrocities, and I found his arguments convincing and eye-opening. I also became aware of Joel Hayward's master's thesis around that time, and of the scandal it caused—but I don't remember how it registered in my consciousness. At that point, I was sufficiently motivated to read Faurisson's "*Écrits Révisionnistes*" posted on the AAARGH website (to which the aforementioned UKAR website linked) and I would say this was the stage at which I became ready to study revisionist arguments more systematically.

I'm 39 right now. The terrible middle :) --Pete

Peter:

When I was 39 I was in Hollywood with my ex (my second ex). She was Jewish, she still is, and she was a wonderful lady. The problem for us was that I did not know how

to make a living, or did not appear to be interested. She did, she is a child psychologist of some reputation. There were two children when we got together, 3 and 5. There is a photo of me some ten years later reading at the boy's *bar mitzvah*, with the beanie and all. It was a wonderful afternoon outside on a sloping very large green side yard in the hills above Hollywood Blvd. I would love to have a copy of that photo, but. . . At that time I was still a believer—for another ten years, until 1979. It took me a lot longer than it did you.

In your own notes you do not mention what your original reactions were to the intentional mass "extermination" of homosexuals by the Nazis. And your reaction when you discovered that there is no real evidence for such a program. How about the theater that addressed that issue? I don't recall any of the specific plays. There were a couple three. I think.

It would be good to have such a perspective for *Smith's Report*. Homosexuals who are revisionists don't like to mix the two. A substantial minority of revisionists have negative to very negative attitudes re the issue. Keith Stimely, for example, who for a time was director of the Institute for Historical Review, was homosexual, but kept it to himself. He did the final proofing for my little book, *Confessions of a Holocaust Revisionist*. He fell to the original Aids epidemic sometime in the early (maybe) 90s.

I lived in Hollywood for 25 years and homosexuals just were not an issue. Jews were not an issue there either, it occurs to me to observe. My conflict with revisionists re Jews is that while Jews are certainly responsible for what Jews do,

we, the rest of us, are responsible for what we do and allow them to do with us. Simple example: At Northwestern Butz is condemned on every side by his peers. The overwhelming majority of the professors there are not Jews, but not one who is not a Jew will stand up in public to defend the idea that Butz is right to encourage a free exchange of ideas on the H. story. It's "our" problem. Not "theirs." Anyhow. . . . --B

Bradley:

The problem with Jews is that they have many endearing qualities :). If they were incapable of charm, wit, flair, ingenuity and, in many cases, plain goodness, there would not be any "Jewish question"—they would simply be universally, and constantly, rejected, and they would never be able to achieve the success and raw power they now have in Western Society, which they have also wielded in other times and places. Note that I write "Jewish question" in quotation marks, borrowing the expression from other anti-judeocentrists (as well as some early Zionists), to refer to a phenomenon official Jewish organizations will designate as "anti-Semitism"—which is really the same animal, but seen from the opposite perspective.

I believe Dr Kevin Macdonald is correct in saying that recurring episodes of Jewish-Gentile hostility stem from competition over resources as laid bare by conflicting survival strategies. I also accept as plausible his hypothesis that traditional Judaism implements a eugenic strategy that tends to favor certain traits (such as IQ and ethnocentrism) to the detriment of others (some of which are, in my view, morality and disinterested reciproc-

ity). I personally tend to view Jews, collectively taken, as an "artificial race with very fluid contours." "Artificial" because the variety of Jewish phenotypes, which in fact matches human diversity in general, refutes any assertion of common Jewish ethnic origin, biblical mythology notwithstanding (I hope you're not religious!); "race" because Jews are statistically differentiated from the rest of humanity with respect to certain heritable traits, such as IQ; "fluid contours" because, while the *halachic* definition of Jewishness is categorical and unambiguous (you're a Jew if you descend from a Jewish mother or adhere to Judaism), the subjective sense of belonging to that community can vary enormously depending on circumstances (personal, political....).

In practice, Jewishness comes in concentric circles: a very committed, religious and endogamous core coexists with individuals who may abandon religious practice and intermarry while retaining allegiances to common Jewish causes such as Israel, the Holocaust, the fight against "anti-Semitism," etc. There are, moreover, Jews who are Jewish in name only and ditch tribal solidarity altogether, Gilad Atzmon being one of them. I agree with you that Gentile cowardice, venality, narcissism and stupidity are as much responsible for the Gentile predicament as Jews are—it takes two to tango, and our judeocracy would not run as such without its hordes of Gentile collaborators (including many who could afford breaking the *omerta*, such as Donald Trump).

However, I believe there is a phenomenon of which Jews alone are responsible as regards Jewish-Gentile relations, and which is one

of intellectual dishonesty and double standards. I have no problem with Jews defending their perceived tribal interests; I do have a problem with Jews lecturing the Gentile majority of a certain country on the moral necessity to become a minority and effectively

When did I stop believing in the Nazi extermination of homosexuals? I can't recall precisely. My belief in that detail probably began to erode along with the Jewish part. I remember reading an article by Juergen Graf which disputed the claim, as well as the transcript of an interview one Jack Wickoff gave to Ernst Zündel. I felt satisfied with their conclusions inasmuch as their research had the appearance of reasonableness. Admittedly, I didn't investigate this aspect any further

lose political control (or the appearance thereof) all the while ensuring that Israel, a state created by the most fulsome means (and patently fraudulent as a majority of Jews continue to live outside of it, contrary to the promise the early Zionists made to various governments), retains its majoritarian Jewish character. There are many other similar instances of double standards (take Holocaust-denial laws, for example), all couched in humanistic and universalistic terms, which enforce Jewish privilege and which must be, in my view, denounced as the swindles that they are.

I originally believed in the mass extermination of homosexuals by the Nazis, as in the extermination of Jews and Gypsies. In the '90s I attended meetings of a GLBT-

rights group at university, and the implied directive was to stress our victimological status alongside other "victimized" groups (women, Jews, visible minorities, etc.). I resented the preeminence given to the Jewish narrative, as well as our obligation to align with feminist positions, many of which I didn't agree with. We gays officially belonged to those who had a right to be angry (according to the prevalent political correctness, anyway), but we needed constant Jewish reference and certification to maintain that status. "Their" victimary status was granted, self-evident; "ours" had to be re-asserted all the time. The experience left a bad taste in my mouth. It made me realize two things about myself: 1) I don't mind airing my grievances, but soliciting pity wouldn't be my strategy, and 2) I would never submit to groupthink again. I prefer to retain my intellectual independence, regardless of whether my positions fit other people's preconceptions or not.

I had already decided to be a lone rider by the time I got interested in things Jewish. Regarding Nazi-vs.-Homo plays, I do recall the play "Bent" being turned into a film starring Mick Jagger, but the reviews were not good and the synopsis didn't interest me, so I didn't view it. I did, however, read Goldhagen's *Hitler's Willing Executioners* and see Spielberg's *The Last Days* and, to my shame, "bought" them both lock, stock and barrel (funny how psychological conditioning can make you blind to certain details).

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Juergen Graf which disputed the claim, as well as the transcript of an interview one Jack Wyckoff gave to Ernst Zuendel. I felt satisfied with their conclusions inasmuch as their research had the appearance of reasonableness. Admittedly, I didn't investigate this aspect any further.

I'm fully aware that many, if not most, revisionists are hostile to homosexuals—at least to homosexuals conforming to a certain pop-culture image and associated with (now semi-official) rituals of controversial taste, such as pride marches, etc. A reciprocal hostility is common amongst most homosexuals, who have many Jewish community leaders and who generally invoke the Holocaust to ad-

vance their political agendas. All I can say is that they are all entitled to their opinions and sentiments as much as I am to mine. My aim is not to please members of one group or another, but to fight for the right to state my truth. The revisionist opinion is an opinion on a matter of fact; it is not an opinion on a set of values. My homosexuality is a fact. That people tend to accept as fact a version of events which conforms to, or justifies, their values is hardly surprising; hence a large percentage of National Socialist revisionists and a large percentage of culturally Marxist homosexuals.

Since I have decided to reject group-think and identity politics altogether, however, I will not let this apparent dichotomy suppress

one aspect of my personality or the other. As far as you seeing the light later in life than I did, keep in mind that the Internet did not exist in 1979 (as well as a good part of the current revisionist canon). It goes without saying that it is thanks to the work of my revisionist predecessors that I myself assimilated the revisionist viewpoint. -- Pete

Peter:

This is good stuff. The Human Face of Holocaust Revisionism. My first inclination is to want to use it for *Smith's Report*. In the end I never know what I will use until the moment is at hand. --B

The Trayvon-Zimmerman Circus: “Racists” Have Rights, Too

David Stein (Cole)

Originally posted at Republican Party Animals on 17 July by David Stein. I believe the message here is applicable to Holocaust Revisionists as it is to all citizens. Revisionists deserve the same civil rights and “human rights” as do all others in America, even “racists.”

<http://www.countercontempt.com>

It's fairly clear that the Trayvon Martin/George Zimmerman circus is not going away any time soon. “Civil rights” leaders and leftist politicians will no doubt milk Zimmerman's acquittal for all it's worth, and riots (which always translate into mainstream media-speak as

“mainly peaceful protests”) and reprisal beatings will probably continue in fits and starts, especially if the Justice Department refuses to pursue federal charges against Zimmerman, or, worse, if it *does*, and loses, as it most likely would.

What interests me about the post-acquittal reaction of so many Trayvon supporters is a complete lack of interest in the actual crux of the case – who initiated the physical confrontation. Part of the indifference to this key question is that even the prosecutors had to concede that it's not really an answerable question. So, to admit that it matters is to admit that there is

more than enough reasonable doubt to justify an acquittal.

Martin supporters instead like to focus on the claim that Zimmerman is “racist.” He was “racistly” following Martin, his evil racistic mind indulging in racistical fantasies. And, it therefore goes, if Martin felt that he was in the presence of a “racist,” he had every right to start beating on him, and Zimmerman, being a “racist,” had no legal right to defend himself, as he had forfeited his rights by being a “racist.”

In this way, it no longer matters who attacked first. By virtue of Zimmerman's “racism,” Martin legally could have done *anything* to

him. The concentration on “racism” allows Martin supporters to ignore everything else.

Okay, folks, time for a splash of cold water: Racists have rights. And I purposely didn’t put that use of the word in quotes, because people who are accused of being racist get so damn caught up in proving that they’re not, the central point gets lost that even if they *do* harbor racist thoughts, *that’s not illegal*. Period.

You can’t beat someone because they’re racist. End of story. Any objective analysis of Zimmerman’s life would indicate that he is not racist, but I want to tackle the issue from the point of view of *so the hell what if he was?* As I said, you can’t beat someone up because you think they’re racist. You can’t bash their head into the ground. You can’t break their nose. If Zimmerman did indeed attack Martin first, Martin had every right to defend himself. But being annoyed because you think some racist “cracker” is “profiling” you isn’t enough.

I feel uniquely qualified to comment on this. From 1990 through 1995, I was repeatedly accused of being a “racist.” In the pages of newspapers, magazines, and on TV, I was slammed with the term. I am not and have never been even remotely racist, and – like anyone hit with that charge – I became obsessed with proving my accusers wrong. But these days, as I’ve been looking through old archival materials for a book I’m writing, I’m stunned by just how many people claimed that because I was “racist” (that was their opinion, not the reality), I was therefore not entitled to any rights.

And I’m not talking about half-wit agitators like Al Sharpton or

obscure newsletter authors. In 1993, Robert Berdahl, then-president of the University of Texas at Austin, and Laura Stein, an

Yes, they were speaking specifically about *me*, by name. They argued that I was not protected by the Constitution. Berdahl specifically wrote that my historical writings are not Constitutionally protected because they are “a source of great pain and anguish” that “insults a community’s standards of decency.”

Therefore (in Soup Nazi voice) NO RIGHTS FOR YOU!

assistant professor of communication law and *First Amendment rights* at the same school, both wrote separate op-eds specifically arguing that I was not entitled to Constitutional rights because of my “racism.”

Yes, they were speaking specifically about *me*, by name. They argued that I was not protected by the Constitution. Berdahl specifically wrote that my historical writings are not Constitutionally protected because they are “a source of great pain and anguish” that “insults a community’s standards of decency.”

Therefore (in Soup Nazi voice) **NO RIGHTS FOR YOU!**

The assumption that “racists” have no rights goes far back. And, in Europe, it’s a reality – having “racist beliefs” is indeed illegal. But that isn’t the case here. And the Martin supporters need to wake up and drink that big beautiful cup of assumption-rattling coffee. Not that their delusion is difficult to understand. As I pointed out, academics have for decades been pushing the

falsehood that racists don’t have rights. So has Hollywood.

In fact, the Trayvon Martin case reminded me of a scene in the unfortunately popular Steve Martin/Queen Latifah “comedy” “Bringing Down the House.” In the film, Martin’s snooty sister-in-law makes a snide, racially-tinged comment about Latifah, who then proceeds to follow the “racist” into the women’s bathroom, where she initiates a brutal physical confrontation. Remember – Latifah was the heroine, and this act was seen as a good thing. As audiences cheered, Latifah beat the evil racist to a bloody pulp. When the racist dares to fight back, Latifah *pounds her head repeatedly* into the tiles of the bathroom wall, and slams her head into a toilet. She leaves the bloodied woman’s body hanging limply from a hook, to the applause of the audience (more “humor” comes in a later scene, when we see the sister-in-law’s face disfigured from the beating).

Now, granted this is (supposedly) a comedy, but the message is still clear: it’s okay to initiate physical confrontations and beat the crap out of “racists,” who in turn have no right to defend themselves.

With its hip-hop themes, “Bringing Down the House” was especially popular with black audiences, and with young people in general (the fight scene won the “Best Fight Award” at the Teen Choice Awards and the MTV Movie Awards). And it’s hardly the only film or TV show to push the “racists have no rights” message; the 2001 Lifetime series “Any Day Now” featured an episode in which the protagonist defends a black kid accused of manslaughter for beating a white kid to death for using the “n word.” The black kid’s ac-

tions are presented as wholly justified.

There's no doubt that George Zimmerman was the neighborhood busybody, but that's not the thing that has stirred anger and passion on the left and in the black community. It's the idea that he's a "racist," and, therefore, entitled to a

beating, and not entitled to fight back.

Sorry, guys, this isn't "Bringing Down the House," and this isn't Western Europe (yet). Even if Zimmerman harbored "racist thoughts," it still matters whether or not Trayvon attacked first, and whether Trayvon was on top of

Zimmerman beating him. True racism is ugly and vile, to be sure. But legally, racists, real or imagined, have rights just like everyone else.

Posted by [David Stein](#) on Wednesday, July 17, 2013
<http://tinyurl.com/k362kvu>

TWEETING

*** As I reported here last month, I have begun "tweeting." Posting brief messages online that with a single click are sent to those who I have convinced to sign up for them. Each tweet is a very brief text with a link to a relevant story that I want to draw attention to. There is very little work involved. The idea is to produce contacts with others who are tweeting and who share some of my interests. I have 92 "followers" as of today. An insignificant figure. But it's a start. Here is the text of one tweet I did this month:

"Israeli soldiers on Arab land in West Bank settlement making 'Rachel Corrie' pancakes. tinyurl.com/k5fzg7v. Anything for a laugh, eh?"

That's the entire enchilada. The link leads to the story and includes photographs of young Israeli soldiers on the West Bank gathered around a table laughing and celebrating their "Rachel Corrie" pancakes. Rachel being the young American who was protesting the demolition of Palestinian homes who was murdered by an Israeli bulldozer driver. The story came to me in the usual course of the day,

took five, six minutes to compose and to tweet it.

A couple days after I tweeted the Rachel Corrie story I was informed that it had been "re-tweeted" by a Website named [RonPaulVote@jonflombee](#)

I was "following" them, and they me. Here is the trick. RonPaulVote has 3,415 followers. Each of them received my tweet as it was re-tweeted, and at the same time a link through me to CODOH. So, while all 3,415 libertarian followers of RonPaulVote will not investigate CODOH, some number will. My time is valuable, but six minutes to reach 3,415 libertarian (or any) individuals with revisionist messages—well, it's worth my time.

I have tweeted 71 times and have 92 followers as of this writing. A few of those tweets follow.

27 Jul: PRESIDENT OBAMA on Korea: "Here in America, no war should ever be forgotten." BRADLEY SMITH on Korea: "Sir!" <http://tinyurl.com/7po872v>

27 Jul: A defense of Islam so good you'll think Aaron Sorkin wrote it. [@mehdirhasan](#) (via [@Upworthy](#))

<http://www.upworthy.com/a-totally-mesmerizing-insanely-eloquent-defense-of-islam-that-your-brain-will-thank-you-for?g=2>

24 Jul: Israeli soldiers on Arab land in West Bank settlement making "Rachel Corrie pancakes." <http://tinyurl.com/k5fzg7v>. Anything for a laugh, eh?

23 Jul: Man charged for driving car with no steering wheel <http://tinyurl.com/nlucymj> And academics who drive the Holocaust with their minds closed?

22 Jul: Did Hollywood Hold Hitler's Hand? <http://tinyurl.com/kkuny5> Do academics clutch the hands of Holocaust fraudsters? For the same reason/s?

21 Jul: #WarCrimes Sanctions Against #HolocaustSurvivors (Israel) initiated by European Union <http://tinyurl.com/l5qfpz2>

18 Jul: AN EVENING with #DavidIrving, #Hitler-Biographer, speaking of the perils of writing Real History <http://tinyurl.com/lojes6x>

15 Jul: Filched Rosenberg Diaries Recovered. The U.S. Govern-

ment has announced the recovery of 400 pages from the... <http://fb.me/1PrUgGnZQ>

9 Jul: #USHMM Advisor on Archives puts a lid on the newly discovered Hitlerian era #RosenbergDiary. Protecting whom? <http://tinyurl.com/m6rv96b>

9 Jul: An Open Letter to the President of #GeorgetownUniversity, John J. #DeGioia, re The #JanKarskiInstitute <http://tinyurl.com/jvvyrw3>

25 Jun: UNESCO supports freedom of information in Morocco, but not in Germany or France. Not about Holocaust falsehoods <http://tinyurl.com/o34djwy>

24 Jun: David Stein Cole: Apologize My Ass. An old friend. <http://RepublicanPartyAnimals.org>

2 Jun: U Chicago professor, specialist on fruit fly evolution, dismisses #Holocaustrevisionism <http://www.campusreform.org/blog/?ID=47>

BLOGGING

A Blog is one of the most pervasive means for individuals to use the Internet. Institutions like the NYT will have many "bloggers" working under its headline, each devoted to his/her point of view. The way CODOH is using this Blog is not merely to write and post stories such as these, but to distribute them. That is, we are not waiting for readers to come to us, but are actively reaching out to media, the university, and institutions on both sides of the Holocaust question. That's the difference here.

When History Becomes Religion

The National Religious Broadcasters Association announced that it was giving "viewers an historic and sobering opportunity to remember the Holocaust in July when, for the first time ever, it airs the state of Israel's official Holocaust remembrance ceremony from Jerusalem. The two-hour TV program, "A Nation Remembers," airs Saturday, July 6, at 8pm Eastern and Sunday, July 14, at 11pm Eastern." The actual event was on April 19th.

<http://www.nrbnetwork.tv/Pages/pr essroom.aspx?ItemID=64>

"A consistent theme of Scripture is remembering," says Dr. Frank Wright, president & CEO of the National Religious Broadcasters. "As the philosopher reminds us: 'Those who cannot remember the past are condemned to repeat it.'"



Guarding the Memory of the Holocaust

The two main speakers at that event are Israel's President, Shimon Peres, and Prime Minister Benjamin Netanyahu. Peres is famous for downplaying the Armenian genocide, allegedly to placate Turkey, and for statements that "**Iran can also be wiped off the map.**"

Bibi will be heard to utter, "**We won't stand helpless against those who seek to destroy us....** In this

place and on this day, I commit to you there will never be another Holocaust." The event was on April 19th.

For those of you who thought that Peace and Brotherhood were consistent themes of Scripture worth remembering, you might want to pass on this broadcast. You might also want to pass if you are Ukrainian and lost relatives to communism, or Chinese and lost family to Mao.

The NRB Network is airing the program in partnership with the Christian Friends of Yad Vashem, which promotes awareness about the Holocaust and its universal lessons in Christian communities.

Each new generation born is in effect an invasion of civilization by little barbarians, who must be civilized before it is too late.

Thomas Sowell

New Film tries to wash away the myth that Germans made soap out of Jews. Why?

An Israeli film maker who is admittedly "obsessed" with the Holocaust is finally putting to rest the urban myth that the Germans used the remains of Jewish bodies to create bars of soap.

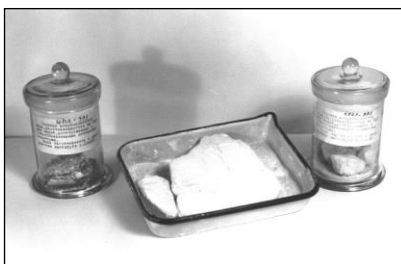
Soaps, a new film by director Eyal Ballas, 43, finds that the soap myth originated in World War I, when Germans were rumored to be turning bodies into a cleaning product. Of course, Ballas blames the Germans for reviving the ugly story, claiming that "SS guards would harass concentration camp members by threatening to kill them and turn them into soap."

In fact, The Crazy Soap Myth was promoted at the Nuremberg Trials. L. N. Smirnov, Chief Counselor of Justice for the USSR, declared to the Tribunal:

"... The same base, rationalized SS technical minds which created gas chambers and murder vans, began devising such methods of complete annihilation of human bodies, which would not only conceal the traces of their crimes, but also to serve in the manufacturing of certain products. In the Danzig Anatomical Institute, semi-industrial experiments in the production of soap from human bodies and the tanning of human skin for industrial purposes were carried out."

The focus of the tale was the Danzig Anatomical Institute. The

Institute was the major source of skeletons for universities and schools. It appears that 100 to 200 bodies were used for that purpose yearly. Bodies were de-fleshed in large vats. Soviet investigators took the fatty mixture of human material left in the vats and presented it to the Tribunal as "soap."



A picture of the gray disgusting material referred to as "soap."
(See exhibit USSR-393).

It is totally unsuitable for cleaning anything. In fact, it would be a source of contamination wherever and upon whatever it was used.

The Soviets also claimed to have found a "human soap recipe" pinned to the wall of a German office. The True-Believer Nizkor (We will remember!) Web site, with one of the most remarkably crazy tales of the Holocaust story, quotes from a movie allegedly presented at Nuremberg:

"That day the blinding artificial lights were turned off in the courtroom, plunging it almost into darkness. In the wavering dim light the witness box was occupied by corpses.... The art of the courageous Soviet documentary film makers (some of whom are no longer alive) resurrected these corpses and brought them into the courtroom. It was as if they had risen from the grave and were hurling indisputable evidence in the

defendant's faces. ... "
<http://tinyurl.com/mpt9frh>

Ya think?

Poster Search for Last Nazi Guards in Germany

<http://tinyurl.com/mwlbmem>

The Jerusalem branch of the Simon Wiesenthal Center plans to unveil posters in three German cities to trace the last surviving Nazi death camp guards. Rewards are to be offered for leads from the public.

The Jerusalem-based director of the Nazi-hunting Simon Wiesenthal Center, Efraim Zuroff, told the German newspaper WAZ on Saturday that he believed that about 60 former Nazi death camp guards were still alive, "the majority in Germany."

The *Westdeutsche Allgemeine Zeitung* (WAZ), published in the Ruhr District city of Essen, quoted Zuroff as saying 6,000 guards worked 70 years ago at camps where Hitler's regime murdered six million Jews across Europe.

The posters, carrying the words "late, but not too late", will be displayed in Berlin, Hamburg and Cologne and show in black and white the rail entrance to the notorious Birkenau camp, near Auschwitz, in formerly occupied Poland.

Rewards worth up to 25,000 Euros (\$32,800) would be offered to informants.

Zuroff told the news agency Reuters that the center had been encouraged by the arrest in Germany in May of Hans Lipschis, a 93-year-old suspected former Auschwitz guard.

Another boost was the war crimes case brought recently against 98-year-old former Nazi-era police officer Laszlo Csatory in his native Hungary. Csatory, who fled to Canada after the war, ran a transit camp, from where 12,000 Jews were sent to their deaths, in Kosice in present-day Slovakia.

Demjanjuk case set new criteria. Impetus for new investigations in Germany came in 2011 when a Munich court convicted the Ukrainian-born former Sobibor death camp guard John Demjanjuk. He died in March last year, aged 91. [DW.DE](#)

NOTE: The current spectacle of a man-hunt for war veterans in their nineties for alleged crimes against humanity (i.e. crimes against Jews), never established but only vaguely outlined by hearsay (see the Demjanjuk case), high-

lights the disappearance of our value of justice, sucked into the black hole of "the Holocaust" and on into oblivion. A practice unimaginable a mere generation ago is fully accepted today thanks to general re-education, permitted without the least resistance on the part of those in responsible positions.

Such persons, instead of allowing an honest discussion of what happened to Europe's Jews during that now distant war before letting the now omnipresent Holocaustic perversion of society take root, without fail put respect for a noxious taboo above all else and so have left Talmudic law free to rule, in their own countries and in others. An abominable dereliction of duty! Thus former camp guards, members of "a criminal organization" (as the SS was defined by criminals calling themselves "the Allies"), have to be tracked down to the ends of the Earth till the end of

time. Thus Captain Erich Priebke will turn 100 on July 29 under house arrest in Rome, although in 1996 an Italian justice, ruling in a new trial for the German anti-terrorism reprisals carried out in the Ardeatine caves in 1944, ordered his release.

Respect for a soldier's duty to obey his superiors? Not for the goyim, not even in wartime! Not when Wiesenthal & Co. do not approve. Statute of limitations? Not for the goyim, not any longer. Incidentally, how many former Israeli soldiers have been troubled by the courts for their past killings of unarmed Arabs?

People who do nothing, who look on with indifference in the face of this barbarity have no right to complain about society's degeneration, about our ongoing backward evolution under Holocaustic authority.

Reflections on the Life of John Bennett of Melbourne, Civil Libertarian and Culture Hero

Nigel Jackson

NOTE: This is a text brutally edited by the editor, originally written by Mr. Jackson and submitted to the New Times Survey, to be published by the Australian League of Rights. It will eventually appear on their website <http://www.alor.org/>.

On 27th July a death notice was published in Melbourne's premier newspaper *The Age*. John Bennett had died. It appears that John's body had been discovered in his

small Carlton house on the 22nd, his arms folded and his cat beside him.

John Bennett first entered my life when we were fellow students at the University of Melbourne in the late 50s and early 60s. Wikipedia states that he graduated with honours in law in 1958 and arts in 1966; but I remember him simply as an interesting and talkative person who was dating an acquaintance of mine, a charming and willowy blonde named Janice Llewellyn.

Perhaps my next clear memory of the man is that of his battle of correspondence in *The Age*, I think in 1979. He was defending Holocaust revisionism and Arthur Butz's book *The Hoax of the Twentieth Century*. As a man who had recently engaged vigorously in fourteen years' public campaigning to defend Rhodesia, I knew how arduous such participation is; and I thought to myself: 'Thank God, I'm not involved in *that* controversy!' But later on it found me anyway.

In the late '70s a challenge was mounted to the hitherto almost universally upheld understanding that Nazi Germany had engaged in a horrific attempt to exterminate its Jews by means of gas chambers in which several millions had been killed. I grew up accepting that as just as much a historical fact as the assassination of Julius Caesar or the Battle of Hastings in 1066. In France a university professor named Robert Faurisson published a claim that the alleged homicidal gas chambers had never existed. A German judge, Wilhelm Stäglich, published a book on Auschwitz with the same perspective. And an American engineering professor, Arthur Butz, published his book in which he argued that what became known, simply, as 'the Holocaust' was 'the hoax of the Twentieth Century'.

Bennett, who had helped establish the Victorian Council for Civil Liberties (now Liberty Victoria) in 1966 and who was its secretary, decided to investigate these startling theses.

He experienced a 'road to Damascus' conversion, believing that the book mounted a credible case which should be publicly discussed and not just jeered off the stage. There also followed trouble with his associates in the VCCL, who were unpersuaded by Bennett's report of what he had found. The upshot of this was that Bennett was expelled.

Bennett founded a rival group, the Australian Civil Liberties Union, which, so far as I know, never became much more than a splinter community in the field.

Bennett worked from 1974 to 1996 for the Legal Aid Commission of Victoria. During that time he published year after year his

Your Rights pamphlet, updating it annually. It was a brilliant concept: a small 100-page paperback of practical advice for the ordinary person on how to deal at law with a wide range of matters from crime, neighbours, tenants, wills, pensions and compensation to marriage, divorce, children's rights, births, deaths, house purchase, consumer rights and the police.

However, as time went on, Bennett began to include more and more sensitive and controversial views, usually under the general head of freedom of speech. He became very critical of the campaigns against 'Nazi war criminals' and in favour of racial hatred and vilification legislation, seeing belated war crimes trials as fundamentally unjust and the legislation contrary to intellectual freedom.

Bennett became a figure of world importance to historical revisionism and, especially, Holocaust revisionism (which its opponents insist on misleadingly calling 'Holocaust denial'). He served on the board of the US Institute for Historical Review and associated with men like Robert Faurisson and Ernst Zundel. He also co-operated with the *Adelaide Review*, run by Dr Fredrick Toben, and with The Australian League of Rights, many of whose national seminars he attended.

Ironically, in the month of his death, Bradley Smith published a remembrance in *Smith's Report* No. 197 of how, together with revisionist David McCalden, Bennett had approached him in 1979 on the mezzanine of a Los Angeles hotel during a Libertarian Party convention and stunned him by giving him a copy of a newspaper article arguing that the story of six million Jews being slaughtered by the Na-

zis was untrue. Smith has played a major role in publishing and supporting revisionist material, including that now circulated via

Inconvenient History
(www.inconvenienthistory.com).

Bennett has been a hugely influential figure for historical revisionism.

Regardless of how right or wrong he will be found to have been in his controversial writings and activities, there is no doubt at all that he was a man of very great personal courage and integrity who deserves to be honoured by all those who cherish truth and the defense of free political orders.

Amen.

Bradley

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is published by

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Share a Bench with the Saint of Slaughter

by Jett Rucker

On a bronze bench on the Georgetown University campus, looking toward White-Gravenor Hall, sits the bronze effigy of a slim gentleman holding a cane to the ground and gazing beatifically at a chessboard occupying the center of the bench. There's plenty of room at the opposite end of the bench for would-be friends of (the gentleman represented by) the statue to sit and pose for photographs with an icon of western civilization who truly may be held instrumental in the violent and early deaths of hundreds of thousands of American soldiers along with even greater numbers of Europeans, citizens of his native Poland among them.

And plenty of people do, with pride of association beaming from faces reflecting utter ignorance of the sin and treachery so abundantly committed by (the man represented by) the bronze figure on the right side of the bench they sit on. And how not? The very plaque that adorns this disinformative statuary proclaims this Catholic Pole to be

one of the "Righteous of the Nations of the World," according to the State of Israel, and "A Just Man" to those who visit the campus of the Catholic Georgetown University. He is, by the subtitle of E. Thomas Wood's 1994 hagiography of Jan Karski, the "Man Who Tried



Jan Karski and The Bench

to Stop the Holocaust."

Hogwash. The man whose image is cast in immortal bronze on the bench, in capitals all around the world between Washington and Warsaw, was a base opportunist who exploited the very real suffering of Europe's Jews during World

War II to serve the interests of his first employer, the Foreign Ministry of the government of Poland that in September 1939 evaporated before the combined onslaughts of National Socialist Germany and Soviet Russia. Once the ship of the Polish (non-communist) state started sinking after World War II, this resourceful "rat" jumped to the safer decks of the United States, in whose language he acquired very useful tutelage during service in Poland's mission to Britain before the War. In 1952, by the intercession of his Georgetown sponsor, Father Edmund Walsh, he landed a post on the faculty of Georgetown University's vaunted School of Foreign Service, remaining on its payroll until his death in 2000.

But this hardy survivor did not stop his enterprises with subjects like "Material towards a Documentary History of the Fall of Eastern Europe (1938-1948)," his dissertation at the very same institution at which he began his career in that same year. No, after the Communist domination of Eastern Eu-

rope became an established and familiar fact, Elie Wiesel, of Holocaust-survival fame, tipped Karski off that the market for Holocaustology was heating up, and that he might find it a good career move to jump on that bandwagon, whose course Wiesel was already steering from his bully pulpit at Boston University. Karski's linking up with E. Thomas Wood for the book *Karski: How One Man Tried to Stop the Holocaust* was a reprise of Karski's earlier caper ironically chronicled in Wood's book's chapter 11, in which Wood describes the writing and publication of Karski's own 1944 bestseller, *The Story of a Secret State*. That book rode the back edge of America's wave of war fever originally contrived by its own President Franklin D. Roosevelt, to prolong America's wrenching contributions to Europe's conflagration instigated by Jewish antipathy for Germany's National Socialist government. The later book rode what might be the crest of America's wave of Judeophilia inspired by Israel's 1967 war against neighboring Arab governments that Israel said were threatening its existence. And the reprise, like the original, was another success for Jan Kozielski, which is the birth name that somehow became lost in the convoluted career that its erstwhile bearer led through his long and very creative life.

Kozielski/Karski quickly became a darling of the surge of Holocaust iconography that was launched after Israel's 1967 war against its Arab neighbors and the need to cover up who started it, and why, and what its consequences were. Here was an issue whose time had come, and neither Karski nor his Catholic (Georgetown University) employer was in any way above cashing in on it. To the con-

trary, it was about this time that the Jan Karski Institute for Holocaust Education took up residence in the hallowed halls of that institution of higher education near the banks of the Potomac. Follow the money—especially if you're on the receiving end!

Kozielski's movements place him "on the scene" of critical events like a veritable Forrest Gump of war, genocide, and all the plotting and scheming that goes into making such things, even after discounting his numerous and egregious exaggerations of his roles as a lieutenant in the Polish Army, a junior diplomat in the Polish Foreign Ministry, a courier-turned-public-relations-agent for the London-based Polish government in exile, a best-selling author, a university professor, and finally a saint.

It may have begun in London in 1937, when Kozielski was a very junior diplomat in Poland's embassy, where the ambassador, Edward Raczyński, was privy to secret communications among Poland, Britain, France, and the United States in which the American president was assuring the Europeans that the industrial and military might of his country was behind them in any moves they might make to oppose German initiatives on the Continent. To Poland, of course, this provided a free hand in dealing with troubles arising from oppression of German minorities trapped on Polish territory by the Treaty of Versailles, a freedom they exploited vigorously. Our saint may well have been privy to all these machinations.

Be that as it may, Kozielski was returned to Warsaw by February of 1938, where he could well have been privy to the part taken by Poland's foreign ministry in the es-

calation of tensions with Germany instigated, ultimately, by the renegade president of the giant in North America, Franklin D. Roosevelt. But our man was still a lieutenant in the horse artillery of the Polish Army reserves, and he had, however reluctantly, to heed the mobilization order of August 23, 1939, that preceded the "surprise" attack from Germany a bit over a week later. On that infamous September 1, where was Lieutenant Kozielski? With his horse-artillery unit stationed in the Polish army barracks at—Auschwitz! When the first explosions occurred, the unit's horses reportedly ran away, so the entire unit, Kozielski says, turned and ran without firing a single shot in resistance. The story says a lot about how the Wehrmacht found Poland's opposition such a joke.

But our unbloodied hero continued the fight by means that required neither shooting nor standing his ground. His counterattack of subterfuge began with misrepresenting his rank to his Soviet captors, who, accepting his claims of being a mere enlisted man, released him before taking 15,000 of his fellow officers to Katyn and shooting them. From at least this point, Kozielski surely realized that deceit could save his life. But it could do more—much, much more.

His wartime wanderings thereafter took him to many places rarely visited by Catholic Poles, including the Warsaw ghetto, where he witnessed atrocities witnessed by no one else, and reportedly the concentration camp at Belzec, except that he later admitted his penetration of "Belzec" actually occurred at a transit camp some kilometers distant from Belzec, where he then made reports of goings-on seen by no one else. Later, while

touring the United States, to which his country had long since delivered the war desired by its president, he, like the “real” Forrest Gump, gained an audience with the very same President Roosevelt, who presumably thanked Kozielowski for his assistance in the former’s diabolical plot. After the fact, we hear that Kozielowski treated Roosevelt to hair-raising stories of cruelty by the Germans to people of the religion of Roosevelt’s Secre-

tary of State Henry Morgenthau, Supreme Court Justice Felix Frankfurter, Bernard Baruch, and many other key supporters. These stories—of the interview, and of the atrocities—benefited this Saint of Slaughter on the park bench enormously.

And so it went, on and on and on over a career that at that point still had more than a half-century to run: exploitation and opportunism. This is the formula, it may be seen,

for getting your effigy cast in bronze and placed on the grounds of the Catholic bastion in the capital of the American Imperium.

Let us all take note—very good and careful note—of how this is done, and accord the various images of Karski that bedeck various campuses and public places around the world the respect they deserve.

In most of those places, as the pigeons do.

Holocaust Education Trust Ireland (HETI)

Peter Cassells has been appointed the new Chairperson of HETI. For which he is grateful and made the following remarks.

“I am honoured to be the new chairperson of Holocaust Education Trust Ireland. I congratulate the trustees on their success in establishing Holocaust education and promoting Holocaust awareness in Ireland. Knowing our history helps us to learn from the mistakes of the past. The motto of HETI, Learning from the Past—Lessons for Today, sums this up very well. The attempt by the Nazis to exterminate the Jews of Europe and to annihilate other groups because of their nationality, ethnicity, disability, sexual orientation, religious or political beliefs was not an accident of history. It was a conscious policy, carefully planned and administered by an educated elite with the active co-operation of tens of thousands and the complicity of millions.”

With the following letter to Chairperson Cassells, which we will have circulated to press in Ireland and throughout Great Britain, as well as to Holocaust Museums

and centers nationwide in the U.S., we offer to improve the future image of Holocaust Education Trust Ireland.

**Peter Cassells, Chairperson
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29 August 2013

Dear Chairperson Cassells-

First, congratulations on your election as new Chairperson of HETI.

In November 2010 the Holocaust Education Trust held a conference entitled International Conference on Anti-Semitism and Holocaust Denial. Since I am what you refer to as a “denier,” I wanted to attend. So did several other people with, what are correctly called, Revisionist views. I thought I might contribute a small bit to people’s understanding of Revisionism if I

spoke in support of the necessity, in a free society, of an open exchange of ideas in an environment of good will from that perspective. I noted that as it stood, the program would be the standard “one-sided presentation of anti-Revisionist Conferences.” Unfortunately, I was correct. Not much new at the Conference, let alone allowing a Revisionist to speak! However, there is always a chance for understanding and dialogue to be opened between people of good faith. That is why I am writing to you and to HETI trustees.

There are only a handful of Revisionist scholars around the world, so it is rather amazing that expressing Revisionist ideas is a felony in many countries. Revisionists are regularly censored, blacklisted, physically attacked and harassed. Our views are regularly distorted, our goals regularly misrepresented. Unfortunately, HETI played its own part in this ugly story during its 2010 conference.

HETI announces that it wants to promote “a positive understanding of tolerance and diversity.” With that welcome concept it occurs to me that you might be willing to

start with HETI itself and turn away from the outright censorship of the 2010 HETI conference. HETI could sponsor a lecture on Revisionism which actually allowed a Revisionist to speak. Or HETI could post a statement about Revisionism and Intellectual Freedom on its website allowing us to present our view of some of the many issues that should be addressed with regard to the orthodox history of the Holocaust. I believe many at the conference would find it interesting and informative to hear such questions aired and to follow the discussion that would follow. Why would they not?

Because the only information you might have about “deniers” (a simple “slur”) is from the 2010 HETI conference, I would like to clarify what Revisionism is. In 2010 I wrote, “Although it is standard practice to defame Revisionists as “anti-Semites who claim the Holocaust is just Jewish propaganda,” that is not what we at CODOH

argue. Briefly, we believe that much of that history that we are taught today has been influenced



Peter Cassells

by Soviet, British and American wartime propaganda which exaggerated and exploited real tragedies for propaganda purposes. This concerns not just Jews but Slavs, Roma, Jehovah’s Witnesses and, in

some versions, Gays. It can be argued that there is considerable research that supports this point of view.”

The enemies of tolerance and diversity are not always the same. Nor are their targets. Surely, however, one certain sign of bigotry expresses itself in the unwillingness to allow the other to speak, or to even listen to the other. I hope to hear back from HETI on a small plan to allow Revisionists to present information and a perspective that were censored at the 2010 HETI conference.

Yours for tolerance and diversity,

David Merlin
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Two Sides of Dershowitz’s Mouth

By Jett Rucker

Harvard legal scholar Alan Dershowitz has amassed for himself a formidable reputation as a pro-nouncer of learned views on legal matters, but his reputation for objectivity may not hold up so well under scrutiny.

He recently declaimed, as he seems to roughly annually, on the unlikelihood of Israeli atomic spy Jonathan Pollard’s being able to repeat his crime if he is released from the life sentence he is currently serving for his crime. This hard-to-

counter observation, he then deftly converts into an argument for Pollard’s release from prison.

As for other persons accused of crimes—that were not crimes in the places and at the times they were allegedly committed—say, a putative guard at a German concentration camp such as John Demjanjuk—Dershowitz displays no interest in the accused’s ability to revisit his crimes upon a defenseless world. At the time Dershowitz lamented the portions of John Dem-

janjuk’s life that he did not spend in jail for a “crime” in which he neither killed nor hurt anyone, Demjanjuk was 92 years old, and in possession of no capacity whatsoever to take part in any “Holocaust” real or imagined. But no mercy from the eminent oracle of justice for any person so charged, regardless of the quality of the evidence or the antiquity of the offenses.

This was first published on our Blog on August 4, 2013

A Follow-Up to Our Original Letter to Peter Black at the USHMM

Peter Black
Senior Historian
Center for Advanced Holocaust Studies
United States Holocaust Memorial Museum
E-mail: pblack@ushmm.org
Tel: 202.479.9728

August 23, 2013

Dear Mr. Black:

On July 3, 2013 Mr. Bradley Smith wrote your office at the USHMM regarding the Rosenberg papers, asking, "Why do you not simply scan and post the documents publicly so that everyone who is interested in the matter can view and analyze them for themselves? Once that is completed, the papers can then be returned to the Rosenberg family, who appear to be the legal owners."

Because of the importance of the papers, it seemed a reasonable question. While the USHMM has not yet posted the documents, it did add a webpage on the matter at <http://tinyurl.com/nyfapwe>

Your page claims that "The Museum is racing to rescue the evidence of the Holocaust."

Ok. That's good. Now why don't you simply share that evidence with the public?

Unfortunately, the new webpage does not give any additional information on the relevant papers. Instead, its purpose appears to be to whitewash the actions of the man who filched the evidence from the Court, Robert Kempner. The U.S. Immigration and Customs En-

forcement's webpage on the Rosenberg Papers states,

"Dr. Robert M.W. Kempner was a German lawyer who fled Germany for the United States during the war. At the conclusion of the war, Kempner served as the deputy chief counsel and was the chief prosecutor in the 'Ministries Case' at the Nuremberg Trials. In this role,



Peter Black

Kempner had access to seized Nazi documents in his official capacity as an employee of the U.S. government. At the conclusion of the Nuremberg Trials, Kempner returned to the United States and lived in Lansdowne, Pa. Contrary to law and proper procedure, Kempner removed various documents, including the Rosenberg Diary, from U.S. government facilities in Nuremberg and retained them until his death in 1993."

<http://tinyurl.com/khfeo06>

Your website says, "Kempner received permission from the Office of the Chief of Counsel of War

Crimes to retain unclassified documents 'for purposes of writing, lecturing and study.'" This appears to be contrary to all protocol regarding evidence collected in a criminal prosecution, and it is contradicted by the comments of the ICE itself. But the use of quotation marks implies that there was a written document authorizing Mr. Kempner's removal of documents. Was there? Please respond to this question. Was the Museum, or was it not, quoting a particular document?

If this document exists, it could also provide an insight into what other evidence Mr. Kempner took from the Court files. Your webpage admits: "He returned home with an unknown number of documents in his possession." We believe we know that Kempner destroyed evidence favorable to the defendants, specifically the important Schlegelberger Memo of March 1942. What other evidence did Kempner take? Why did he take it? The other "unknown number of documents" could be of even greater importance than the papers written by Rosenberg!

We at CODOH thank those at the U.S. Immigration and Customs Enforcement's branch, Homeland Security Investigations, for saving the Rosenberg papers. We encourage them to continue with this important investigation of other stolen and destroyed evidence; not only the evidence taken by Mr. Kempner, but all documents and records improperly taken from the Court files.

In the meantime, the United

States Holocaust Memorial Museum should expeditiously scan and post the entire collection of the Rosenberg Papers and break the miasma of obscurity which has haunted these Papers for 70 years.

Respectfully,

David Merlin,
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Swiss Court Sentences Frank Brunner to Jail for Revisionist Thought Crimes

A Letter from Frank Brunner

Dear Mr. Smith:

Thanks for your mail.

On July 31, 2013, I was sentenced to 6 months prison with suspended sentence for 3 years. This means that during 3 years, if I do something wrong again, I'll go to jail for those 6 months. And, according to the court, I shall not write anything about Israel, the Jewish lobby or the Jews, until the federal court of Switzerland has judged the case. After one and half months in jail, I was set free by the court at the end of the trial.

I was sentenced for criticism of the Jews and denial of the holocaust), calumny (my lawyer hadn't produced for the court any of the documentary evidence I wanted to show about the true nature of my reports, therefore I had nothing to support my plea and this was a kind of betrayal), obstruction of an official act (I had spit on the face of a prosecutor after she had ordered policemen to search me nude, without reason).

At court I said that I was sure that the revisionists are right about the holocaust and the gas chambers. I wanted to produce, among other evidence, pictures of the two headstones of Auschwitz, one that read 4 million victims and the other about 1.5 million victims. I also

wished to provide reproductions of newspaper reports about the 6 million Jews between 1905 and 1938. I was unable to provide anything, thanks to my lawyer.

Another blunder of a previous lawyer had serious consequences for me. This lawyer told me that some of my writings about the Jews were unlawful because when someone writes "the Jews are this, the Jews do that", it means that you point to all Jews indiscriminately. This is discrimination according to the Swiss law. The lawyer told me that I should write instead "a big part of the Jews", and then my writings would be lawful. The point is to show that you don't throw all Jews into the same dump.

Therefore, I quickly imagined a "magic paragraph" in which I noticed the small minority of Jews who stand up against Israel and the Jewish lobby and themselves endure persecutions because of that. According to my previous lawyer, with this "magic paragraph" at the end of it, any of my writings would become lawful. Therefore I added this "magic paragraph" to all my writings and then I sent those corrected writings to my lawyer. He had to check them and, if he was satisfied, he had then to send them to the court. But it seems that he

forgot to do it. My subsequent lawyer said that when he checked the file at the court, my corrected writings weren't there and he had to bring them himself.

If this is confirmed, it means that neither the judge or the prosecutor had received a copy of my corrected writings when I believed that they had gotten them. I took for granted that my previous lawyer had sent those writings shortly after having gotten them from me. Therefore, since there was no reaction from the judge or the prosecutor about my corrected writings, I became confident that they were satisfied with my corrections and that the problem was over. If they had been dissatisfied, they would have written me and explained to me what was still wrong, or I would have thought so.

So, imagine my astonishment at court when the prosecutor and the judge said that my corrected writings were still unlawful, that I should have made additional corrections, and so on. If they had explained that to me a few months earlier, I could have fixed the issue before the trial. Instead, I was stigmatized as the guy who does not care about the law, who spit on the face of a prosecutor, who did only "cosmetic" changes to his unlawful

writings. I was the nazi on duty willing to cause a new genocide. Fortunately, the prosecutor was there to protect the Jews from people like me.

The fact that I had been jailed just a month and half before the trial didn't help me either. There in prison I did not have even a copy of my file, and I did not have one in

the court either. I had to work just with my memory. The case involved about 60 of my writings, so you can imagine.

Since English isn't my mother language, please correct the mistakes I have done in my report.

Regards.
Frank BRUNNER

(Note: the language in Mr. Brunner's letter has been lightly edited.)

Web Site (French Language):
<http://www.interet-general.info>

Hikind Demands Credit Card Companies Pull Support from Hate Groups

Mark Hirshberg
Jewish Political News and Updates
September 17, 2013
<http://tinyurl.com/mryxno7>

Assemblyman Hikind (D-Brooklyn) is calling on the major credit card companies to withdraw their support from numerous hate groups operating in the United States and abroad. It was discovered that eight Holocaust denial organizations are currently selling racist, anti-Semitic and Holocaust Denial products (books, videos) via websites through credit card sales.

“Unfortunately, it is no longer shocking in this day and age to find those who deny the Holocaust—those who espouse openly racist, hateful ideologies,” said Assemblyman Hikind. “What is shocking is to find prestigious credit card companies doing business with them and enabling these groups to raise money to spread their hateful messages.”

The Holocaust Denial organizations offering credit card sales are:

- Institute for Historical Review (Amex, Visa, MC, Discover)
- Noontide Press (Amex, Visa,

- MC, Discover)
- Inconvenient History (Visa, MC)
- Barnes Review/Foundation for Economic Liberty (Amex, Visa, MC, Discover)



Dov Hikind

- Irving Books/Focal Point Press (Amex, Visa, MC, Discover, Paypal)
- The International Conspiratological Association (Amex, Visa, MC, Discover, Paypal)
- Castle Hill Publishers and CODAH [sic] (Committee for Open Debate on the Holocaust) (Visa, MC)

Some of the many anti-Semitic and Holocaust-denial books sold by

these organizations include Protocols of the Learned Elders of Zion, The ‘Gas Chambers’ of Dachau, Mauthausen and Hartheim, which states that “none of these facilities were ever used, or could have been used, as lethal ‘gas chambers’” and The Rudolf Report which states, “The alleged gas chambers of Auschwitz could not have existed.”

“As someone whose mother went to Auschwitz while her own mother went to the gas chambers, I find it immoral that respected banking institutions can partner with these hate groups,” said Assemblyman Hikind. Hikind has reached out to AmEx, Visa, MasterCard, Discover Financial Services and Paypal asking them to cease their business relationships with these and other hate groups, and to better monitor who they do business with.

In 2009, Assemblyman Hikind brought attention to the relationship between Holocaust denier David Irving and American Express when the Assemblyman discovered that Irving was accepting AmEx payments for tickets to his ongoing book tour. Assemblyman Hikind drafted a letter urging the company to “rescind Mr. Irving’s merchant

agreement” and one dozen of the Assemblyman’s fellow elected officials also signed the letter. American Express complied and Hikind applauded the company for “doing

the right thing.”

Note: I had forgotten the fact that Assemblyman Hikind is telling us that a grandmother was murdered in a gas chamber at

Auschwitz. I guess it’s become such a commonplace that it just didn’t grab my attention. I’ll try to catch up with the Assemblyman.

A Message to the Spartans of the Spirit

Ingrid Rimland Zundel

Q 1 In the mid-1990s your website, the famous Zundelsite, became the flagship of World War II Revisionism. It seems your NEW website, the Soaring Eagles website, is a radical departure from your customary political outreach. Have you abandoned your previous focus on Holocaust Revisionism?

IR: Not at all. The Zundelsite exists in cyberspace despite all efforts of our detractors to sabotage our search for Truth in History. It is now our leading archive website.

However, it has been almost 20 years since the Zundelsite was launched. Today, people of intelligence and political discernment accustomed to the reach and power of the Internet have grown beyond basic revisionist writings. The Zundelsite, in essence, has worked itself out of its job.

It now serves a different function—it is a repository of a range of revisionist writings—from simple explanations to highly important historical documents. Anybody who still needs to learn the ABCs of Holocaust Revision-ism can go there—so can high caliber scholars who want to save time plowing over common ground that has been many, many times plowed before.

Informed people no longer need to be spoon-fed forensic and documentary FACTS backing up the revisionist claim that the so-called

“Holocaust” is a Weapon of Mass Deception. That there are still buffoons running around who haven’t caught up with what is now known beyond a shadow of a doubt is neither here nor there.

Q 2 In a few words, what is the thrust and purpose of your Soaring Eagles Website?

IR: With the help of a handful of part-time assistants as well as volunteers, I strive to make my new website the flagship of the future for people of European descent. In a world that is simply overwhelmed with white noise and intrusive but largely meaningless chatter, a different approach for an effective information outreach is called for.

In olden days, the spoken and the written word sufficed for the masses, aided by radio and then television. That kind of information was not in our control. It was firmly in the clutches of our well-known foes.

Today we live in a different era where information overload is part of our daily existence. People don’t need need more—they need less, but better focused information that is emotionally meaningful for them.

Sadly, people no longer read books. Traditional newspapers are dying. TV no longer holds the attraction it once did. Youtube film clips longer than 5 minutes are

simply ignored. The task at hand is to sharpen the message, to sort the wheat from the chaff.

I visualize my Soaring Eagles website as the cyber home for our people—the people of European descent.

I see my job as condensing the thoughts of the past in order to provide a responsible and well-marked ethnic road map for the future. We need to sort out what is valuable and worth preserving, and what we can safely do without.

Q 3 You have two slogans up front on your Soaring Eagles homepage: An English title taken from a popular film, “Back to the Future” and its equivalent in German: “Zurück in die Zukunft.”

In a world that is rapidly moving into what many people call “The Matrix”, are you not hopelessly reactionary in your approach?

IR: Not in the least. Our past belongs to us as one of our precious heirlooms. It is like a deed to property. We need to dust it off and bring it to the fore. It would be irresponsible to discard our intellectual and moral foundation.

We have a right and duty to respect and honor our past in order to craft an intelligent future. We aren’t rootless—we derive inner satisfaction and nourishment from thoughts and actions of those of our

kind who walked this earth before us. It behooves us to seek out their counsel.

Q 4 You speak about the “Spartans of the Spirit” you want to reach and sponsor. What does that concept mean? Is that not brazenly supremacist?

IR: “Supremacism” is a political false flag our people have been taught to fear and abhor. This is not the forum to argue that elites are necessary in order to build a sturdy society. At this point in our struggle, it is simply a matter of strategic necessity and prudent stewardship to search out and recruit the exceptional individuals to a task where their very talents and exceptional personality traits are needed.

This is not to belittle the small man or woman of modest intellectual or spiritual endowment. People have different gifts. It has nothing to do with ethnic hubris to seek out and cultivate those with exceptional abilities as well as moral health and, let us not forget, self-discipline and boundless energy.

Who was it that said, “... you cannot cobble together sixteen cripples and hope to get one gladiator.” We are seeking out our ethnic gladiators in their respective fields of endeavor. We encourage other races to do likewise.

We have nothing to fear from competition, and neither do they, as long as it follows the dictum of “dignity, respect, and honor for all.”

Q 5 When you first came upon the cyber scene, you pioneered a novel concept called a ZGram—a daily message you sent out each morning to your worldwide list of supporters. Is your “Daily Message to the Spartans of the Spirit” not simply the same idea under a different label?

IR. In part. The latter-day ZGrams were right for their times. They consisted of editorials, e-mail commentary, news items, etc. My ZGrams gave our information outreach a “War Diary” flavor. They worked like a charm when the Internet was in its infancy.

This time it is different. My daily messages will not be my own. They will be excerpts of the finest thinkers of our ethnic pool, past and present. I want my readers to make it a habit before they go to work to get their “Spartans of the Spirit” boost—their “ethnic vitamin pill.” There is no point to reinvent the wheel. I say that Ancestry is Destiny.

Q 6 You are walking an ambitious road map you hope will recruit followers. With Netflix peddling lavish entertainment at very little cost, what will be different about your projected *Arminius the Liberator* film. What do you hope to accomplish?

IR: Here again, it is a matter of focusing our energies and managing our resources. I have spent years thinking of a vehicle that would involve our people in a proactive and emotionally sustaining mode. It has to be an effort where a community identifies and feels an emotional investment.

Our present generation is impoverished culturally. Piecemeal approaches won’t do it. A poem won’t do it. A song won’t do it. A speech won’t do it. A book won’t do it. A conference won’t do it. All those are piecemeal efforts that the Germans would call *Eintagsfliegen*—flies that live merely a day.

As I envision it, *Arminius the Liberator* will be a project that will involve our people globally in a sustained, participatory mode for years.

Q 7 How will that be done?

IR: We won’t ape Hollywood, but we can learn from Hollywood. Remember how David Selznick masterminded *Gone with the Wind*? There was lots of pre-production publicity. People with a stake in an emotionally meaningful story were taught to expect and project great things every step of the way—millions of cheerleading fans made the film a fail-safe success long before it actually hit the theatres.

All this was pre-production. The search for an actress to play Scarlett O’Hara was a huge publicity endeavor. We will do likewise but bypass Hollywood. We don’t need agents. We don’t need middlemen. We have the Internet. We will search our pool of people for actors and actresses as well as producers, directors, talented crews that will fit our vision of what this film is going to be. We have plenty of talent out there—creative men and women we will seek out and engage from our fertile fount of ethnic genius and talent.

Q 8 The kind of film you are talking about is going to be expensive, even if you rely in part on ethnically committed volunteers. Where will the money come from?

IR Listen! It will come from people who are starved for a healthy identity, yearning for ethnic substance and integrity. We have been sickened in our souls from generations of systematic ethnic abuse. We have the numbers, and we are going to strengthen the will to craft our future to our liking.

Worldwide, there are 200 million of Germans or German-descendants alone. Add to those the other Europeans who have a stake in a vigorous, self-contained but mutually respectful Europe of Nations. A huge potential is out there—waiting to be tapped. Re-

member the song of the Depression, "... Brother, Can You Spare a Dime?"

I am kidding, of course—but I am making a point. This film will be a "project of nickels and dimes"—millions and millions of them! Will every tenth person of European descent give us a dime? Every hundredth individual as much as a dollar? I am not being modest—I say that with a handful of fat-cats comes obnoxious control. We need to emotionally engage lots of people. The Internet will give us that reach.

It's doable. It's absolutely doable if our information outreach finds the right words and our publicity outreach employs the right strategy.

At the same time, it pays to be realistic. In the beginning, we are prepared to underwrite what's needed. We'll do it one meeting, one camera, and one computer at a time. Why do you suppose we market Zundel Print Collectibles so

fiercely?

If we kick-start a trend, there will be others to join us who will want some tangible evidence that they had front seat at the bleachers.

Q 9 What about the film's message itself?

IR: It's really very simple. The screenplay will have a tailor-made political message—what happened 2000 years ago is happening today. Corruption at the top. Helplessness and despair because there seems to be no leader. Mass gullibility because of lack of proper education. False flags to scare the innocent. Slick slogans to deceive put out by covert rulers. And traitors in our midst who will do anything for the proverbial thirty pieces of silver.

Topics and themes of relevance today, as well as solutions are all embedded in the script we will bring to the screen in due time. And that is only a beginning—as people share their dreams and talents and resources.

Q 10 Is there a charge for joining and becoming a "Spartan of the Spirit"?

IR. No—if you mean membership. There will be no membership list. There will be no subscription to our print releases or bulletins. We do expect, however, sustained engagement and substantial contributions, be they of money, time, hands-on assistance, skills, connections, what-have-you.

Let this be clear: We want a crew without equal. We will not waste our time on folks who drain our energies, our time, or our money with petty selfishness. We don't want Sunday Soldiers. No couch potatoes. No lukewarm patriots. No idle gossips. No end-less yammerers. We are in a serious war for survival. We want men and women willing to give it their all.

Find Soaring Eagles Gallery at:
www.soaringeaglesgallery.com

Smith Puts a Question to Mr. Abraham Foxman

Abraham Foxman,
National Director
Anti-Defamation League
605 Third Avenue
New York, NY 10158-3560
(212) 885-7700, www.adl.org

12 September 2013

Dear Mr. Foxman:

With regard to the recent killings by chemical weapons in Syria, either by the Syrian State or others, you have been quoted as saying: "Our people have been exterminated by the use of gas. We cannot stand by without a reaction when

we see gas being used to kill others."

I am going to take it as a given that you would argue that it is wrong to "exterminate" others, no matter what weapon is used to accomplish the deed. This suggests a question of some significance that, so far as I know, you have not addressed.

Each year during Passover, while the rescue of the Jews from Egypt is celebrated, the other half of the story is routinely ignored. The half that tells us how God "exterminated" all the first-born of the Egyptians on that dreadful night when he "passed over" the doors of

the Jews. Countless thousands, perhaps hundreds of thousands, of first-born Egyptian babies, children, youths, mothers—all the first-born of all the mothers and fathers throughout the land of Egypt—murdered.

While Passover has been celebrated for some 3,000 years, as it was this year, I am unaware that you, Mr. Foxman, have ever expressed any note of sympathy, or expressed any other reaction, to the horrors of what the Egyptian mothers and their first-born, who in almost all cases were innocent of all wrong-doing, suffered on that terrible night of mass extermination.

Am I wrong about this?

Does it make all the difference to you, Mr. Foxman, that the “weapon” used to exterminate the Egyptian first-born was not “gas”? Please tell me what I’m missing here.

Thank you,

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[Note: As with all these communications, this has been sent to the addresses of the individual first, then forwarded to relevant associates around the nation.]

Tell Me Again, Who Made the Desert Bloom?

In December 1945 and January 1946, the British Mandate authorities carried out an extensive survey of Palestine, in support of the work of the United Nations Special Committee on Palestine.

The results were published in the *Survey of Palestine*, which has been scanned and made available online by Palestine Remembered; all 1300 pages can be read here.

<http://tinyurl.com/ykyyaax>

One of the subjects investigated in the *Survey of Palestine* is land use; specifically, which crops were

Palestine’s leading agricultural products at the end of the British Mandate, and whose farms were producing them.

So, on the eve of the partition resolution, in which the United Nations proposed to allocate 55 percent of the land to Jewish Palestine (including those parts that produced most of Palestine’s leading crops, with the sole exception of the olive crop), and 45% to Arab Palestine, Palestinian Arabs were producing:

92% of Palestine’s grain
86% of its grapes

99% of its olives
77% of its vegetables
95% of its melons
more than 99% of its tobacco
and 60% of its bananas.

So, who made the desert bloom? The Palestinians made the desert bloom.

From **Lawrence of Cyberia** [I congratulate Lawrence on this title]
<http://tinyurl.com/ye4c4qu>

German Side of World War II Revealed

This story is from

The Australian

(*Nothing new for us, but good to see today in the mainstream press.*)

<http://tinyurl.com/kx5b3a7>

GERMANY is to open its first museum dedicated to bomber offensives of World War II that will lay bare how the Allies attacked civilian areas.

Only now, with survivors of the bombing raids well into old age, have the German authorities felt able to portray themselves as victims as well as aggressors in a war narrative dominated by Nazi atrocities such as the Holocaust.

The new museum in Hamburg will commemorate the anniversary

of the huge British attack, code-named Operation Gomorrah, on the port 70 years ago this week that created a devastating firestorm and killed 34,000 people. It will be based at the Church of St Nicholas.

Richard Overy, the British adviser on the project, said it would put the destruction of Hamburg into context with an even-handed story of air-raids during the war. The museum is another step on Germany’s long journey to come to terms with its fascist past and follows the creation of memorials in Berlin to the victims of German genocide.

“The myth in Britain has been that we bombed military targets and Germans bombed civilian populations, but it is almost exactly the

reverse,” said Professor Overy, author of *The Air War and Bomber Command*.

“The Germans tried to bomb military targets and by mid-1941 the British had given up on that idea and wanted to flatten city centres,” he said. “More people were killed in Hamburg than Dresden but nobody wanted to know that the object of bombing Hamburg was to create a firestorm and to kill very large numbers of people. There was a reluctance to focus on what had happened to Germans after what they had done to everybody else.”

The museum would not be revisionist, he said, and would avoid the accusation of war crimes against Arthur “Bomber” Harris,

the head of RAF Bomber Command. It would also deal with German attacks on Allied cities. It will open on September 1, the date the Germans invaded Poland.

The RAF raid by 791 aircraft on the night of July 24-25, 1943, was followed by 787 aircraft on July 27-28. Hamburg was targeted for its shipyards, U-boat port and oil refinery.

The new museum will not lose sight of the Holocaust [*good news, that—Ed*]. “In Hamburg, they gave Jewish apartments to bombed-out families,” Professor Overy said.

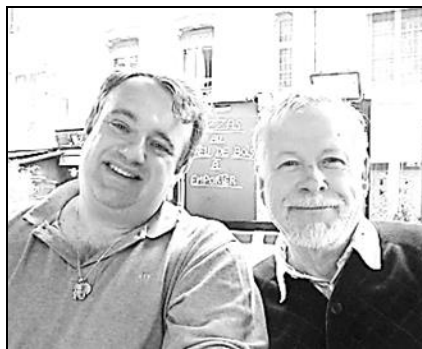
THE LAST WORD/S

*** A German court in the Bavarian city of Regensburg has thrown out the latest appeal by British **Bishop Richard Williamson**. The appeal marked the fifth round of court proceedings in this case.

The 73-year-old bishop was originally convicted of incitement to hatred after telling Swedish television in a 2009 broadcast that “200,000 to 300,000 Jews perished in Nazi concentration camps” and disputing the existence of Nazi gas chambers.

While still a member of a break-away ultra-conservative Catholic fraternity, the Society of Saint Pius X Society. Williamson also hit the headlines in 2009 when Pope Benedict XVI reversed his excommunication in a bid to bridge a rift with that organization. Benedict later said he would not have made such a move if he had known about Williamson’s views on the Holocaust.

*** **Siegfried Verbeke**, who wrote here in *SR 197* about growing up in Antwerp in a house beside an Orthodox Jewish Synagogue, sent me this photo of him and Vincent Reynouard (the relentless-in-the-face-of-all-obstacles) publisher of the quarterly *Sans Concession*. He had earlier sent me a photo of him and Reynouard on a French beach laughing and saluting the camera with beer bottles but I can’t find that one. He told me that, in fact, Vincent does not drink. Siegfried’s doctor has told him he should not drink because of health issues, his wife has



Vincent Reynouard and Siegfried Verbeke

told him the same, but Siegfried tells me that he will leave such matters to “Fate.”

Siegfried suggests I add a note to the effect that both he and Vincent are disposed to being “gassed” by Zyklon B. He reminds me that a few years ago he, Siegfried, volunteered himself as such a victim to the “One Million Dollar” challenge proffered by the James Randi Educational Center (JREF). After a lot of fiddling around, the “One Million Dollar” challenge fell through.

And he mentions the fact that Vincent too, in a different circumstance, offered to be gassed by Zyklon B. This is one I did not

know about. Siegfried says that Vincent put a couple specific conditions to his participation, one being that the “challenger” would have to agree to be the one who would drag Vincent’s dead body out of the chamber if he were to die.

Siegfried comments: “Vincent is a clever guy -- Have a nice day, Bradley”

Siegfried

*** A Zen lyric from a group I never heard of, on the radio at a local sandwich shop. “*I only miss you when I’m breathing.*” Some kid probably wrote it. Brilliant! It tells me something that I will try to tell you here next issue.

Bradley

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The Holocaust in Holograms

by Jett Rucker

A minor flurry of news items has attended the announcement that certain purported veterans of German-enabled mistreatment of Jews during World War II are being recorded “in three dimensions” as they recount tales of the suffering endured by them and others they knew and heard about. Condemnation of Germans, Nazis, and other familiar villains of the story surely will not be neglected. The funding of this extravaganza comes through an organization based at the University of Southern California, the USC Shoah Foundation, an organization commanding veritable torrents of funding from and through association with Steven Spielberg, possibly the best-known, most successful and richest illusionist of modern times.

The material is produced from the traditional ingredients of filmmaking: lights (many of them), cameras (dozens of them), and action (a “witness” typically sitting in a chair, talking, and perhaps gesticulating in a descriptive, emotive manner). And it isn’t true

holography. Just as the “Holocaust” was not a sudden, massive outbreak of destructive and uncontrollable fire, these “holograms” are little more than sophisticated pseudo-three-dimensional renderings of subjects that typically are, visually, neither interesting nor attractive. And although these confabulations are programmed to “interact” with



Steven Spielberg

viewer-participants, the simulation of interaction is attained by recording the subject responding to dozens upon dozens of anticipated (and hopefully respectful) questions from audiences in museums, memorials and other gathering places of the curious (and hopefully impressionable). It’s grueling work for the hyperannuated storytellers, quite aside from whatever the

actual creation of their tales might have entailed. And it’s no more spontaneous than anything else one might view on a television or theater screen. Or read in a book for that matter, with or without pictures.

There’s plenty of creative work for many others besides those contriving the questions and concocting the scriptworthy answers. Others are toiling with ever-expanding, intricate technologies like speech recognition to translate the queries of credulous viewers into instructions that can be carried out by the ethereal automaton brought to non-life by the money, fame, and hunger for respect of Steven Spielberg. Just what all this energy, ingenuity, and lucre may contribute to the dissemination and understanding of history, to say nothing of truth, remains profoundly elusive.

What is being portrayed, of course, is not any alleged event, but descriptions of events, occasionally from phenomena claimed to have been witnessed by the raconteur himself, but often from tales the

raconteuse herself claims to have heard. There could be some show-and-tell in the form of photographs (again, not of events but, for example, of purported victims before they were victimized), the odd artifact, and the ever-popular tattooed inmate number. The entire project brings to mind a saying usually attributed to Joseph Goebbels, the infamous National Socialist Minister of Information of the Third Reich: Any lie, repeated often enough, will eventually be believed. What the Reichsminister neglected to specify, at least in the oft-repeated aphorism, is that the induced belief should be repeated loudly, conspicuously, entertainingly, and impressively. That it should be repeated for a very long time is implied, and is honored by this project's continual trumpeting of preserving the testimony for future generations. All of them.

In the larger scheme of things, it strikes one as peculiar that these particular narrations should cop the first-place prize among the various interesting, significant testimonies that might compete for the early applications of this high-tech treatment. There are today thousands of (real) veterans of

World War II combat, not to mention war crimes, walking around in quite adequate physical and mental condition to recount what they saw and felt back then, and with unaccented command of English to boot, along with most of the world's other major languages. There are that many more veterans of more-recent wars, including a few the United States wasn't officially involved in. How about witnesses from the ground of Hiroshima? Dresden? And that's just the wars, which tragically are a dime a dozen. But no holography for them even contemplated. Of course not.

There are witnesses to assassinations, not to mention people accused of having committed them. There are scientists, as well as rank amateurs, who made world-shaking discoveries and innovations. Witnesses of 9/11 abound, along with dubious footage of the events themselves. Would a hologram of Bill Gates be interesting? Of Mikhail Gorbachev? Of Nelson Mandela? Jimmy Carter? OK – it does not have to be someone you love or admire to be interesting—Manuel Noriega remains very much among the living at this

point, along with Queen Elizabeth. How about a doubleheader with Lynndie England and Jessica Lynch, famous female veterans of the recent conflict in Iraq? Bradley Smith and Abraham Foxman, no spring chickens either of these, facing off about—oh, yeah, we're back to the Holocaust again at this point.

No, that's not what the vaunted new technology is kicking off with. It's emerging into our awareness featuring...victims, like Pinchas Gutter (<http://tinyurl.com/dyrntgz>)—innocent victims telling tales of other victims and their evil tormentors. Maybe this new technology isn't really all it's cracked up to be in terms of viewer/interrogator experience. Maybe it won't stand well the test of time.

But then, we know that it is more than merely likely that some of the stories they tell will not stand the test of time. But no matter their veracity. We have here the latest Hollywood technology for forwarding Hollywood fraud and falsehood about Germans and Jews, and Mr. Steven Spielberg to thank for it.

SMITH ADDRESSES THE EDITOR OF THE *DAILY AZTEC* AND HIS ACADEMIC SUPERVISORS

Leonardo Castaneda, Editor
The Daily Aztec
San Diego State University
San Diego, California
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14 October 2013

Mr. Castaneda:

On 03 September 2013 I submitted an advertisement to the Daily Aztec to be run online as a banner ad. The text of the ad read: "A Cover-up at the United States Holocaust Memorial Museum?" Those nine words only, which in turn were a link that took the interested reader to an article of that title here: <http://tinyurl.com/lnyww7g>. My payment for the ad was accepted by *The Aztec*.

On 07 September, when I could not find the ad that I had paid for, I got in contact with advertising—Aztec advertising had accepted the ad—and I was told that the editor of the Daily Aztec, Leonardo Castaneda, had decided that the ad would not run. Over the next few days I telephoned and emailed you several times to ask why you had decided to suppress the ad, but you did not reply. Why? I would very

much like to know the story. I do journalism just like you. For journalists, the story matters.

I understand that you are between a rock and a hard place here. I am going to suppose that you have been taught by SDSU journalism faculty that no revisionist questions should ever be addressed objectively in the *Daily Aztec*, either editorially or via advertising. Just as such questions are never addressed in any SDSU classroom. I am going to suppose that you have been taught by SDSU journalism faculty that if you choose to go with the ideal of a free press with regard to the Jewish/German Holocaust story the *Daily Aztec* will be attacked by every imaginable entity both on and off campus, including the SDSU administration itself. I am going to suppose that you have been warned that your position as Editor in Chief will be put to risk, if not finished, as well as any professional career you might have in mind. I believe I understand your dilemma very well.

I am willing to be convinced that I am wrong about all this.

One irony here, an irony that is commonplace with campus newspapers across the nation, is that *The Aztec* claims to follow the Society of Professional Journalists Code of Ethics which can be accessed at <http://www.spj.org/ethicscode.asp>. That Code of Ethics reads in part:

“Members of the Society of Professional Journalists believe that public enlightenment is the forerunner of justice and the foundation of democracy. The duty of the journalist is to further those ends by seeking truth and providing a fair and comprehensive account of events and issues -- To be honest, fair and courageous in gathering, reporting and interpreting information. -- To tell the story of the

diversity and magnitude of the human experience boldly, even when it is unpopular to do so.-- Examine their own cultural values and avoid imposing those values on others -- Support the open exchange of views, even views they find repugnant.”

It appears that you have been convinced to make the decision, I should think with the full backing and even insistence of your professors, to go against most everything promoted in the Society of Professional Journalists Code of Ethics, especially with regard to an “open exchange of views.” And then of course there is Hillel and other groups on the SDSU campus who are trained to threaten you. Hillel, The Foundation for Jewish Life on Campus, in partnership with the Jewish Anti-Defamation League, has published a 10,000-word Manual instructing its members on how to make certain that any advertisement leading to revisionist material will never appear in any student newspaper on any campus in America. The Manual is titled: “Fighting Holocaust Denial in Campus Newspaper Advertisements.” Background on the Manual is here: <http://tinyurl.com/lvqhw8>

You are probably aware—without having had to conduct a poll—that it is very unlikely that there is one professor at SDSU who would stand with you in public to argue that the history of WWII, all of it, should be open to questions and a free exchange of ideas. After all, the history of the Jewish-German Holocaust is made up of an immense collection of facts and stories. It would not be impossible that while many are true, some are not. Have you been taught that it would be “hateful” on your part if you were to appear to suggest that some of those “facts” and stories

appear to be problematic? Remember Iraq? Remember . . .all the rest of it?

The way to separate the wheat from the chaff in the study of World War II history, as it is with every other historical question, is to—ask questions. That’s what reporters do. That’s what *Aztec* reporters are training to do, ostensibly. Or are they being encouraged to avoid questions, to suppress questions, to run from questions, to attack those who ask questions that others want to see suppressed? Does this make sense to you? Yes? No? I’m all ears.

I am going to copy this letter to some of your staff, to SDSU academics, and to some in the administration. What has happened here, in itself, is a small story, but it goes to the heart of a kind of political corruption that infests the University in America, that the professorial class is fully compliant with, an intellectual infestation that should be addressed. Are students to learn that there are questions to ask, that should be asked, about the Jewish-German Holocaust story, or are they to be silenced, as I suspect you were, by fragile, career-dependent academics who routinely put their own welfare above that of their students, before that of the ideal of intellectual freedom, before the ideal of the University itself?

In any event, good luck to you with your job, with your professors, and with whatever you do next.

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PS: Occurs to me: -- give me a call. We can talk about it. It can be confidential if you like. Or if you ever get down to Baja, we can have a beer. It's on me.

And then (again) it occurs to me that you might like to take a look at

a story I wrote about an afternoon a long time ago, when I was about your age. I was following the bulls (bullfighting) back then in Guerrero, Hidalgo and Jalisco and the story is about my first formal *corrida*. Took place in Xochimilco in 1955

when many of the streets were still dirt. It's called "Laughing at the Dead. Not Laughing." It's here: <http://tinyurl.com/1883fgt>.

And then . . . no no. That's all.

--Bradley

'HITLER IN LOVE' – THE POETRY AND ART OF *DER FUEHRER*

Here is a story published more than a year ago in the English-language edition of the Polish newspaper *The Szczecinianin* (SZ-N.com). I should have heard of this, but I didn't. Hitler in Love! As a young man, wounded in battle, he is hospitalized and falls in love with one of his nurses. Sounds like a story I've been familiar with for a very long time, though in those days it wasn't about Hitler. When I was 22 years old, back from Korea, the story was called *A Farewell to Arms* by Ernest Hemingway. I had never before read a novel I had thought so beautiful.

Now I find that Adolf Hitler, being in hospital the same season that Hemingway was in hospital, in 1918, fell in love with one of his own nurses just as Hemingway had. There's an unexpected story here, one that's never been imagined. Perhaps some cosmologically ethereal association could work itself out in the brain. Hitler and Hemingway as unacquainted comrades in war, suffering, love and

art. It's all there. There are also two paintings reproduced online, one of a monk on the beach, the other of a vulture on a spade. They are each so muted, so dreamy that I cannot reproduce them here. But the portrait he painted of his sweetheart is a classic, done with a classical understanding. It's a wonderful article.

But wait a minute!

The story is based on Hitler's 1918 hospitalization in Pasewalk, a very real town still today not far from the city Germans called Stettin before it was given to Poland in 1945 (it's now called Szczecin). The article is replete with photos of moving paintings attributed to Hitler, including one of his lover herself, the elusive Jutta von Sznabel, who after the war rejoined her tribe in Israel and changed her name. Even a play is attributed to Hitler, and the play of that title was actually performed in Poland, in the place and at the time mentioned in the article.

But Hitler didn't write the play—a German named Herbert

Windt wrote it, and it was first performed in Berlin in 1932, a year before the National Socialists came to power. The painting of "Jutta" is of Margaret Benson, a nineteenth-century English Egyptologist. The other paintings (correctly named) are by a German artist who died in 1840, long before Hitler was even a gleam in his father's eye.

This captivating tale is a fine example of a craft that has found its lowest expression in the most sordid tales from "the Holocaust," a genre that includes far more than its share of outright frauds such as Benjamin Wilkomirski, Misha Defonesca, Anne Frank's bereft father, and Nobel laureate Elie Wiesel—all built out from a small kernel of historical truth, and all resoundingly profitable to their creators, their promoters. This is how it's done.

It's a gripping story, false from beginning to end, but gripping. And it is surviving. Here it is. We only have to ask:

"Why?" .

'HITLER IN LOVE' – THE POETRY AND ART OF *DER FUEHRER* *The Szczecinianin* (SZ-N.com)

This Sunday, April 1st 2012, the castle of the Pomeranian Dukes, Szczecin, is to

open a controversial exhibition of Adolf Hitler's art-work, correspondence, and some of his per-

sonal possessions that were left behind during his residence in Stettin in 1918 and 1919.

This is the first time most of the material has ever been exhibited to the public, as Hitler's cache of art treasures in Szczecin was something of a closely guarded secret throughout the years of the Polish People's Republic. Even after the fall of Communism, and the advent of democracy in Poland, city officials were for many years reluctant to admit to the existence of a large archive of art, produced during Adolf Hitler's most creative period, shortly after the end of World War 1.

So why has a considerable body of poetry, a sizeable collection of paintings, and even an opera, by one of the most significant and controversial historical figures of the twentieth century, been kept hidden by city officials in Szczecin for almost a century? Let's examine the story of Adolf Hitler's sojourn in Western Pomerania.

On October 15th, 1918, Adolf Hitler was blinded by gas, which led to his hospitalisation in Pasewalk, some 50km to the east of Szczecin, where he remained in hospital between October 21 and November 19 of that year. Little is known of his movements and activities between November 1918, when he left the hospital, and 12 September 1919, when he first attended a meeting of the German Workers' Party in Munich on 12 September 1919.

Although the historical records pertaining to Hitler's activities in the winter of 1918/19 are somewhat sparse, if not non-existent, local histories in Pasewalk have mentioned frequent rumours, vehemently denied during the Nazi era, of a romance between the 30-year-old Adolf and one of his nurses, known only by her first name 'Jutta'.

From recently declassified Polish archive documents, we now know the full name of this nurse to have been Jutta von Sznabel (1893-1965), a woman who appears to have been airbrushed from history, largely for political reasons. Jutta, the widowed daughter of a Pomeranian landowner and his half-Jewish wife, appears to have been attracted by the more sensitive and artistic side of the young Adolf Hitler. So besotted did she become with him, that at the end of 1918 the two eloped together, and took the then highly unconventional step of setting up house together in Stettin, as Szczecin was then known.

For the following eight months, Adolf and Jutta set up home together, Jutta continuing to work as a nurse, and the young Adolf, then refusing to take up gainful employment, painting, writing poetry and composing a hitherto unknown opera, *Andromache*. Relations soured, however, presumably because of Adolf's failure to find gainful employment, or even seriously look for work, and the opposition of Jutta's family, who regarded Adolf as a 'wastrel'.

In June 1919, matters came to a head when Jutta announced her intention of marrying the impoverished Adolf. This was regarded as being entirely unacceptable by the von Sznabel family, with her mother, Helga, being vehemently opposed to the marriage, referring to Adolf in a letter as that *vile ill-educated Viennese cad*.

Jutta and Adolf ended their relationship, with a bitterly disappointed Adolf returning to Munich, where he had lived prior to the First World War, sometime in the early summer of 1919. The next historical mention of Adolf Hitler was in July 1919, when he was

appointed an agent in the *Verbindungsmann* intelligence service of the *Reichswehr*. On 12 September 1919, Hitler joined the German Workers' Party, the DAP, forerunner of the NSDAP, the Nazis. The rest, as they say, is history.

Adolf Hitler had expressed strong anti-semitic sentiments, both before and during the war, but it is believed that his rejection by the partly Jewish Jutta, and her half-Jewish mother, added fuel to the already smouldering fire.

"I should have known better, you should never trust a Kike, or even half-a-kike," Hitler remarked in a personal letter to a friend.

But what became of Jutta after 1919, following her ill-fated romance with the future Nazi dictator? It seems she simply threw herself into her work of caring for the sick, and later later cared for her increasingly frail and elderly parents, who both died in the late 1930s. The scandal of her having eloped with the future leader of the Third Reich was a closely guarded secret, and following Hitler's assumption of power she was forcibly advised to keep the relationship strictly to herself. It appears that between the years 1934 and 1945 she was kept under virtual house arrest, with all visitors, mail and telephone calls strictly censored by the Gestapo.

In May 1945, she was captured by Russian soldiers, and questioned for several months by the NKVD, who knew something of her former relationship. However, given her disinterest in matters political, and avowed antipathy to all things Nazi, there was little or nothing of interest she could reveal.

There then came the problem of what to do with this unfortunate woman, who had not really done

any wrong. Being German, she was not allowed to remain in People's Poland. Given her 'unlucky' personal history, postwar Germany was extremely reluctant to give her sanctuary. In 1949, the somewhat tragic figure of Jutta von Sznabel emigrated to Israel, where she was given Jewish citizenship through matrilineal descent, where she lived under an assumed name, Judith Rosenbaum, until her death in 1965.

Various letters, works of art and personal belongings of the young Adolf Hitler, which had been kept by Jutta (who appears to have been something of a compulsive

hoarder), were then placed in the Szczecin archives, where they remained unnoticed and undisturbed for a number of years.

How exactly did this treasure trove of Hitler-related artifacts come to the attention of the public? Between the years 1949 and 1989, the Hitler artifacts and memorabilia remained the property of the Ministry of Public Security of Poland, *Bezpieczeństwa Publicznego* or MBP, which had no desire to publicize Hitler's connection to a recently Polonized city. In 1993, the controversial historian David Irving, who had researched the sad tale of nurse Jutta, made his first

attempt to look at this controversial material in Szczecin city archives, but was rebuffed for reasons of 'public security'. Finally, in July 2011, the authorities finally admitted to the presence of articles related to Hitler, and allowed access to a few selected historians.

April 1st, 2012, is the first time 'the *Szczecin* Hitler collection' has been made available for public viewing.

The exhibition, 'Hitler in love, the poetry and art of der Fuehrer' can be viewed every day in April, May and June, 10.00 – 17.00, in the Castle of the Pomeranian Dukes, *Szczecin*.

Hate, Hikind, and History

Richard A. Widmann

This summer, Democratic Assemblyman from Brooklyn, New York Dov Hikind launched a misguided assault against **Inconvenient History** and several other publishers who carry among other things Holocaust revisionist articles and commentary. Hikind is attempting to financially hamstring several organizations by arranging a vendor boycott of sorts in which major credit card companies are bullied or otherwise coerced into ceasing to do business with us.¹

The assault apparently against our ability to publish and sell books asserts falsely that **Inconvenient History** is a "hate group." Hikind opined, "Unfortunately, it is no longer shocking in this day and age to find those who deny the Holocaust—those who espouse openly racist, hateful ideologies." Hikind, who asserts that his grandmother "went to the gas chambers," finds it

"immoral" that credit card companies would do business with us.

Hikind has attempted this sort of thing before. In fact in 2009 he bulldozed American Express into canceling the merchant agreement with British historian David Irving. While it's not worth pointing out all of the errors of that enterprise and of Hikind's perspective on these matters, I do want to correct the record on the smearing of **Inconvenient History** as a "hate group."

Wikipedia, the online encyclopedic source for most popular knowledge, explains rather simply that hate is "a deep and emotional extreme dislike that can be directed against individuals, entities, objects, or ideas. Hatred is often associated with feelings of anger and a disposition towards hostility."²

While there can be little doubt that Mr. Hikind harbors a deep and emotional dislike of us and our ideas and one suspects that he is

both angry and hostile, we can assure you that we at **Inconvenient History** are resisting the temptation to feel the same about our malefactor Mr. Hikind.

To better understand **Inconvenient History**, one needs to consider the broader topic of historical revisionism. Recently a great example was publicized throughout the nation's media. It has just been reported that a new documentary that will debut on 3 November is making a blockbuster claim with regard to the assassination of President John F. Kennedy. The new documentary, *JFK: The Smoking Gun*, offers the theory that there was indeed a second shooter on that fateful day in Dallas. It contends that the second shooter was none other than George Hickey, a member of Kennedy's own Secret Service.³

While I have yet to see the documentary and am not vouching for its accuracy, it is relevant to understand the theory that is offered. Far

from yet another conspiracy tale, the theory is that Hickey accidentally fired the kill shot.

The documentary is based on the work of Colin McLaren, an Australian police detective who based his work on Bonar Menninger's book *Mortal Error: The Shot That Killed JFK*.⁴ In short, the theory is that having heard the first shot fired from Lee Harvey Oswald's gun, Hickey raised his AR-15 to return fire. When the car he was in suddenly stopped, Hickey accidentally pulled the trigger and the shot intended for Oswald accidentally struck Kennedy instead.

If history proves that Lee Harvey Oswald didn't fire the shot that killed John F. Kennedy, are we all Kennedy haters or Oswald-sympathizers? McLaren asserts that his conclusions were based both on witness testimony and forensic evidence. McLaren says that the trajectory of the fatal shot and the size of the entrance wound are inconsistent with the ammunition that Oswald used but are in line with the type of ammunition used in Secret Service weapons.⁵

While there can be no doubt that McLaren's documentary will be controversial (and perhaps, some might even say, inconvenient), it is scheduled to be broadcast this November. No one is asserting that McLaren is a "Kennedy-hater." In fact, such an idea is far-fetched and preposterous to anyone considering the matter. Neither would any rational person assert that McLaren is an "Oswald-sympathizer" or that he

secretly plotting a *Boys from Brazil*-like resurrection of Oswald or the creation of some new band of assassins to target our nation's leaders. McLaren may certainly be wrong, but no one is calling for banning his documentary or the book that it was based on. No one is calling for a boycott nor for credit cards to cease doing business with those selling his book.

And yet, McLaren's work appears to be solidly within the historical revisionist milieu. McLaren has done investigation, he has interviewed witnesses, he has conducted forensic studies. If right, McLaren would be correcting an important historical controversy that has defied scholars and the general public for 50 years.

His theory will not bring Kennedy back to life. Neither will it exonerate Oswald for his crime, but it could shine a light onto a historical event that has shaped aspects of American politics for the past 50 years.

Revisionism of the Holocaust, likely the most contentious field of all aspects of historical revisionism, is quite the same. Today the majority of victims and perpetrators are dead. While it may be little consolation to learn that one's ancestors did not die through the inhalation of poison gas, and may not even have been murdered at all, the historical record should be correct.

There is no hatred in trying to determine what actually happened in the Nazi concentration camps. There is no hatred in attempting to

learn the real fate of the Germans' slave laborers and "racial undesirables" during these tragic years. There is likewise no hoping for a return to this dark time. In fact, as revisionists, we hope that our efforts lead to a greater peace between nations and goodwill between peoples.⁶

We deeply regret what appears to be the deep-harbored hate that Dov Hikind holds for our stance and for those who question the official Holocaust story. If Mr. Hikind could learn the truth, that truth would set him free.

Notes:

¹ Mark Hirshberg, "Hikind Demands Credit Card Companies Pull Support from Hate Groups," July 30, 2013. Online: <http://tinyurl.com/mrvxno7>

² "Hatred," Online:

<http://en.wikipedia.org/wiki/Hatred>

³ Chris Hayner, "JFK assassination: Secret Service Agent George Hickey shot Kennedy, new documentary claims," July 29, 2013.

Online: <http://tinyurl.com/mmp83d7>

⁴ Bonar Menniger's book *Mortal Error: The Shot That Killed JFK* was first published by St Martin's Press in 1992.

⁵ *Daily News*, "Reelz Channel to air documentary about 'friendly fire' theory of JFK assassination," July 28, 2013. Online: <http://tinyurl.com/l9c9368>

⁶ See especially, Harry Elmer Barnes, *Revisionism: A Key to Peace and Other Essays* (San Francisco, Cato Institute, 1980), p.1.

Published in *Inconvenient History*, Fall 2013. See:

<http://tinyurl.com/kpm2vn9>

The Israeli Foreign Ministry has praised the International Holocaust Remembrance Alliance, an association of 31 democratic countries dedicated to perpetuating the memory of the Nazi genocide, for promulgating a new working definition of Holocaust denial.

Gideon Behar, the Foreign Ministry's point man on anti-Semitism and one of two Israeli delegates to the body, told *The Jerusalem Post* "It is important because finally we can refer to it and say, yes there is a definition of Holocaust denial (**and it only took 68 years**). "If you say that only two million Jews were killed that is Holocaust denial according to this definition."

SSPX Burial of Nazi War Criminal Erich Priebke Met with Protestors

*The following texts are an assemblage from Michael Hoffman's Blog, **On the Contrary**. Hoffman prefaced his post with this observation: "Note: SSPX priests are not under the control of the Vatican. The SSPX was driven out of the Church of Rome by Paul VI and John Paul II and was never fully rehabilitated by the quondam Pope Benedict. The funeral Mass the SSPX offered for Mr. Priebke was in defiance of the diocese of Rome."*

Following is the original story published in Catholic Herald.

SSPX Burial of Nazi War Criminal Erich Priebke Met with Protestors

By Cindy Wooden •
Catholic Herald (UK)

Online: <http://tinyurl.com/lqefg44>

October 17, 2013

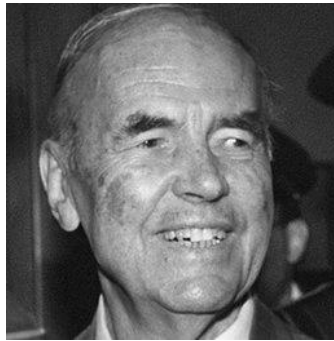
The traditionalist Society of St. Pius X (SSPX) offered to celebrate a funeral for convicted war criminal Erich Priebke after the Diocese of Rome said the service would be allowed only in a private home.

However, violent protests outside the chapel forced the cancellation of the Mass, with some 500 protesters gathering on Tuesday outside the SSPX district headquarters in Albano, south of Rome, when a hearse carrying Priebke's body arrived. People shouted "murderer" and beat the hearse.

Violence broke out after the arrival of a small group of people described by witnesses as neo-Nazis. Riot police intervened and two people were taken into custo-

dy, but the protesters remained and, according to Priebke's lawyer, made it impossible for friends and relatives of the former Nazi SS officer to get to the chapel.

The lawyer, Paolo Giachini, told reporters outside the SSPX headquarters that the funeral Mass had not taken place, but that he had fulfilled his obligation to arrange a funeral. "Now it's up to the authorities to decide what to do with the body," since he was unable to find a city where Priebke could be buried.



Erich Priebke

Priebke died last Friday at the age of 100. A former captain in the SS, he was convicted of carrying out a 1944 massacre of 335 Italian civilians in the Ardeatine Caves outside Rome. At the time of his death, he was serving his sentence under house arrest.

Priebke continued to claim he was only following orders when he took part in the Ardeatine Caves massacre and, shortly before he died, he affirmed his belief that the Holocaust was an invention.

The Diocese of Rome had refused Giachini's request to allow a funeral to take place in a church or chapel.

In a statement issued on Monday, the diocese said, "Considering all the circumstances of the case, the ecclesial authorities believed that prayer for the deceased and entrusting him to the mercy of God — the aims of a religious funeral — should take place in the strictest privacy."

"Prayers for the dead were never denied," the diocese said, but the church had a right to insist the rites be "reserved and discreet."

Bishop Marcello Semeraro of Albano, secretary of Pope Francis' Council of Cardinals, told Rome's *Corriere della Sera* newspaper Oct. 16 that the church would never prohibit prayers for someone, but canon law does allow a bishop to deny a public funeral to a "manifest sinner" when it would scandalize the faithful.

In Priebke's case, he said, "the crime was public and notorious, the lack of conversion was public and notorious, and the scandal it would have raised in the Christian community was public and notorious."

After agreeing to host the funeral, the Italian district of the Society of St. Pius X issued a statement on its website saying, "A Christian who was baptized and received the sacraments of confession and the Eucharist, no matter what his faults and sins were, to the extent that he dies reconciled with God and the church, has a right to the celebration of the holy Mass and a funeral."

The statement said the SSPX condemns "every form of anti-Semitism and racial hatred, but also hatred under all its forms. The Catholic religion is one of mercy and forgiveness."

The SSPX has a history of comments by its leaders expressing suspicion or hostility toward Jews. In 2009, after now-retired Pope Benedict XVI lifted the excommunications of the society's bishops, there was widespread outrage at

revelations that one of the four, Bishop Richard Williamson, had denied the gassing of Jews in Nazi concentration camps. The SSPX later ousted Bishop Williamson.

The New York-based Anti-Defamation League, which combats

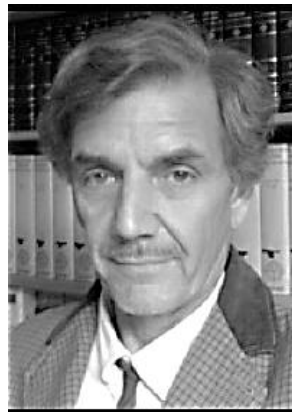
anti-Semitism, issued a statement on Monday saying it was "shocked" that a "fringe Catholic sect" would agree to host the funeral of a "notorious Nazi war criminal." (End of quotation from *Catholic Herald*)

Michael Hoffman's Afterword

Seven-Hundred thousand Israelis and world dignitaries attended the Israeli state funeral last week of Shas Party "Torah sage" Ovadia Yosef, the rabbi who repeatedly declared that the Arab people should be exterminated, and gentiles are merely donkeys intended for service to the Chosen People.

The Vatican sent their condolences to the Israelis over the death of Ovadia, and the western media largely whitewashed or minimized the Shas rabbi's record of hate speech, in his role as spiritual leader of a right-wing political party that has held powerful cabinet posts under Netanyahu, and helped to implement oppressive policies toward Palestinians and racist attitudes in the Israeli army of occupation.

In the face of these facts, the intolerance toward a church funeral



Michael Hoffman

for Priebke in Rome demonstrates the liberal hypocrisy of the Vatican and the current pope as he offers incense to sodomites and insults to

a "Christian who was baptized and received the sacraments of confession and the Eucharist."

Note that the "Diocese of Rome" (Pope Francis is of course the bishop of Rome) denies the facts and asserts that Priebke showed a "lack of conversion" that "was public and notorious." To what does Rome refer? It almost certainly refers to Priebke having persisted in the "mortal sin" of doubting the existence of homicidal gas chambers in Auschwitz, a recently minted sacred dogma that has been enforced with inquisitorial fervor by every pope from John Paul II to the current Uriah Heep Pontiff.

A Catholic Layman Objects

Dear Michael,

I have no problem with criticizing things going on at the highest levels of the Catholic Church. I have a problem, however, with your following assertion unless you openly admit to your audience of it being of a rhetorical nature and not a factual assertion: "It almost certainly refers to Priebke having persisted in the "mortal sin" of doubting the existence of homicidal gas chambers in Auschwitz, a recently

minted sacred dogma that has been enforced with inquisitorial fervor by every pope from John Paul II to the current Uriah Heep Pontiff."

It is basic to our understanding of the Catholic Faith that a dogma is a defined doctrine of the Catholic Faith. I know of nothing in the history of the Catholic Church wherein that Church has raised "doubting the existence of homicidal gas chambers in Auschwitz" to a "sacred dogma" by defining it as such.

(Appearances alone cannot substitute for reality.) Do you? If the answer is in the affirmative, please be so kind as to cite "chapter and verse." Otherwise, please back off the rhetoric unless you provide an open qualification to same. The use of rhetoric can be quite fine, of course, but if misused it can certainly damage one's own credibility.

Sincerely,
(Name withheld)

Hoffman replies to Catholic Layman:

This is the same hair-splitting that is utilized to defend the Church of Rome from the truth that it has transformed usury from a mortal sin, which it was, to one that now is not. Fact: the taking of interest on loans of money is no longer a mortal sin in the post-Renaissance Church. Any Catholic "Payday" Shylock who charges 10, 20, 50, 200, 300 or 400% interest on a loan can receive the Eucharist and be considered in good standing in the Church if he otherwise abstains from mortal sins that are still recognized as such. When we assert this fact in our book *Usury in Christendom*, apologists reply that Rome has not formally defined usury as no longer being a sin.

This kind of rabbinic escape clause does not impress. The best standard is, "By their fruits ye shall know them." The Vatican operates a usury bank in Vatican City. Catholics throughout the world may be found in the ranks of usurers, and Catholic usurers are in good standing with the Church. The Code of Canon Law encourages usury (Canon 1294). For those who have eyes to see, the mortal sin of charging interest on loans is no longer a sin in the Church of Rome. This is a revolutionary overthrow of a sacred dogma.

When we assert that the Church of Rome has made belief in the existence of homicidal gas chambers in Auschwitz a sacred dogma, we use this term as defined by the Oxford English Dictionary: 1. Sacred: "Set apart for or dedicated to some religious purpose, and hence entitled to veneration or religious respect; made holy by association with a god or other object of worship; consecrated, hallowed." 2. Dogma: "The body of opinion for-

mulated or authoritatively stated; systematized belief."

In the speeches and writings of Popes John Paul II (who called the alleged gas chamber operation by the rabbinic term "the Shoah"), Benedict XVI and Francis, the legendary execution chambers of Auschwitz are non-negotiable articles of dogmatic faith. Furthermore, Rome is on record having made belief in the tale of homicidal gassings a criterion for exercising ecclesiastic office (declaration of the Vatican Secretariat of State to Bishop Richard N. Williamson, Feb. 4, 2009).

There is a massive movement underway led by an Israeli academic, together with wealthy Hollywood movie director James Cameron, to deny the Resurrection of Jesus Christ. This international movement produces Resurrection-denial books, docudramas and symposia. This is the greatest possible threat to belief in Jesus Christ, as the Apostle Paul affirmed (I Cor. 15: 17-18). The Vatican and the current and last two popes have invested nowhere near the equivalent energy and outrage countering Resurrection-denial as they have evinced for fighting "Holocaust-denial."

As Dr. Robert Faurisson has documented, Pope Pius XII, the pontiff in office during World War II, never once undertook any handwriting or hand-wringing about "gas chamber extermination." Catholics might want to ask themselves why it has suddenly become incumbent on subsequent popes to make a dogma out of faith in supposed Auschwitz execution gas chambers, when Pius XII did not trouble to mention them even once during or after WWII -- in spite of

having received intelligence reports from priests who heard the confessions of German-Catholic Auschwitz camp personnel, as the late Hans Schmidt has pointed out?

The whole idea of a church deifying one side of a history debate is preposterous. It is the sort of nauseating submission to worldly political correctness and opinion polls which post-Vatican II pontiffs perform in order to ingratiate themselves with the western media, and gain "a better p.r. image for the Church." If Mr. Priebe had gone to his grave whimpering to the ADL and the Simon Wiesenthal Center about the "cosmic evil of the Auschwitz execution gas chambers" he probably would have been permitted a discreet funeral in a tiny church on some Roman cul-de-sac. But he chose not to submit to the sordid idol of Holocaustianity which, barring a miracle, will be one of the few "sacred dogmas" which the Church of Rome will continue to enforce, even after it has embraced clemency and approbation for unrepentant sodomites and usurers.

What you seem to forget is that in the post-modern world a functioning tyranny over the mind of man no longer requires *de fide* proclamations to convey or enforce dogma. Dogma is internalized in the faithful by the zeitgeist and our depraved culture of situation ethics, apathy and cowardice that stem from that spirit. This is how the post-Renaissance Church of Rome mints its sacred dogmas in our time.

*** Hoffman is the author of *Usury in Christendom: The Mortal Sin That Was and Now Is Not* and *The Great Holocaust Trial*. You can find his stuff at **On The Contrary**. <http://tinyurl.com/m4j7vhw>

A TRACK RECORD RECALLED BY A COUPLE FRIENDS

(On the 200th Issue of *Smith's Report*)

David Merlin and Greg Raven

The first issue of *Smith's Report* came out in the Spring of 1990. Now Bradley is sending out the 200th issue. That is a pretty amazing achievement given the furious efforts of Believers to stifle discussion and thought on the Holocaust story. For over 23 years *Smith's Report* has been a small bright light of human curiosity and freedom.

In 1990 the legal findings of the Nuremberg Tribunal were the accepted history of World War II: We all knew that Germany had a plan to conquer the world; Germany started the War; it planned to exterminate all "inferior" people, it did kill millions of Jews, Roma, Slavs, and Gays. Thank God that we "stood up to Hitler." That was the view of governments, media, and historians. After all, it had been proved at the Nuremberg Tribunal and was an established legal fact.

However, cracks in the facade appeared. People had questions. Where was the secret Hitler Order for the extermination of millions of people? When was it issued? Why were all the organizational documents missing? Why was there no action by the British to stop the extermination? Were there really bone grinding machines that could obliterate millions of human bodies? How could the diesel, steam or gas chambers really have worked?

Some people of a skeptical or scientific nature gave little weight

to the pronouncements of the victorious governments. When a story did not make sense, they refused to believe it. They thought for themselves and tried revise the story to comport with the Truth. These people are Revisionists. In fact, just about all parts of the Nuremberg Tribunal's findings have been revised, even by mainstream scholars. No "Hitler Order" has ever been found. It is admitted now that there could not have been steam or diesel chambers, the death toll of those camps were records were kept, Auschwitz and Majdanek has plummeted by millions. The revisions go on and on.

Given the huge revisions made by professional historians to the Nuremberg Stories, the hysterical response of Believers to Revisionists seems irrational. Why this insistence on trick underground shower/gas chambers? But expressing doubt about "gas chambers" has been made a felony in many Western countries. A conviction for "Denial" is punished more severely in the "democratic West" than selling an ounce of cocaine or heroin, for example, in Austria's National Socialist Prohibition Law. Section 3g reads that "particularly dangerous suspects" can be punished with up to twenty years imprisonment. Hundreds of millions of dollars are spent each year propagandizing for the Ugly Myth and "teaching" school children of the secret Ger-

man conspiracy to exterminate all the Jews in the World.

An example of the Believer frenzy is a resolution adopted by the General Assembly of the United Nations on November 1, 2005 which "Rejects any denial of the Holocaust as an historical event, either in full or part." One can only wonder how many of the honorable representatives could identify the Majdanek Camp or Tomas Kranz or Anna Tijsseling as they passed their resolution condemning Revisionism. The passage of A/Res/60/7 stands as a sorry example of political stupidity.

The clearest example of politics over truth is the statement made by the United States Representative Alejandro Wolff that to "Deny events of the Holocaust is tantamount to approval of Genocide in all its forms." I am left dumbfounded at the logical disconnect of Wolff's statement. If I do not believe that there was a human soap factory at Danzig then I "approve of Genocide in all its forms?" Why? This is not some loon on a street corner babbling to the moon. This is a statement of the august representative of the United States in support of spending \$200-million on making people believe in "the Holocaust."

Anyway, amid this frenzy of politicians' resolutions, criminalization of discussion, the squandering of hundreds of millions of public dollars, Bradley has been writing

and publishing his *Report* encouraging free thought, good-faith discussions, and human inquiry. He is one of, perhaps, a dozen Revisionists in the World. He is a rare and valuable part of humanity and I am proud to be associated with him.

--David Merlin

Thirty-four years ago I received an advertisement for something to be called the *Journal of Historical Review*. Reading the revisionist version of history exposed me to a world of thoughts and ideas I might never have encountered otherwise. And in this world lived Bradley R. Smith.

I didn't know anybody in the revisionist "movement," but from afar it seemed easiest to identify with Bradley. He had fought censorship in his Hollywood book store (Henry Miller's *Tropic of Cancer*) on the principle of the thing. His approach to Holocaust revisionism seemed to be cut from that same cloth. He didn't claim to be a historian, but he could read and he could think. Bradley's principled stance was to stand athwart the traditional historiographies of the Holocaust, calmly urging people to stop and think. In high school we had been taught that this approach was called "semantics" and that we had luminaries such as S.I. Hiyakawa to thank for showing us the way. Part of Bradley's appeal was that he seemed to be a fellow devotee of the discipline.

Over time, it turned out that Bradley was much more. He had all the mental faculties required to be a heretic—even given the much greater demands of being a Holocaust heretic—but he had something else as well: Persistence. Willis Carto used to have a quote from Calvin Coolidge on the wall of his

office: "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent."

As often as not, persistence is not flashy—even when teamed with determination. In Bradley's case this means that what you see is what you get, as long as you are paying attention when you look. Bradley himself is often self-deprecating, and his unhurried approach can make you forget Jeff Cooper's adage: "You can't miss [your target] fast enough to win." By 1988, though, he was held in such high regard that he was called as a witness for the defense in the "false news" trial of Ernst Zundel in Canada, and the ADL had started referring to him in terms usually reserved for Lucifer himself.

As time has gone on, the talented, educated geniuses at places such as the Institute for Historical Review have become the zombies of historical revisionism: They still move, but they're not exactly alive, and they most certainly aren't what they used to be. Bradley, though, is still plugging along.

In retrospect, it's quite remarkable the number of things to which Bradley has turned his hand. First, there are periodicals such as *Smith's Journal*, *Prima Facie*, *The Revisionist*, *Media Project* (for the Institute for Historical Review), *Revisionist Letters*, *Campus Update for Editors*, and the current *Smith's Report*; books such as *Break His Bones*, *Confessions of a Holocaust Revisionist Part 1* (hard cover), *Confessions of a Holocaust Revisionist Part 1* (paperback — not

really redux, even though it is billed as a second enlarged edition, as it has fewer pages and little-to-no-content in common with the first Part 1); websites for the Committee for Open Debate on the Holocaust (CODOH) and other special projects; and his brilliant Campus Ad Project; to name a few.

How Bradley has kept it up all these years is anyone's guess. That he does is something for which we all should be grateful.

Greg Raven -- The Holocaust
Historiography Project

Thanks guys.

Bradley

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Christmas 2013 And The Life Itself

Bradley Smith

I've noted elsewhere that life, for me, is less interesting than it used to be. Why so? I can only speculate that it's because I have allowed the work to divide the life itself into two parts. Work on the one hand, "life" on the other. I have allowed the work to swamp the life until the life itself plays an increasingly smaller role in my daily round. I have always been interested in the life itself, and revealing it, in a way that most people are not.

I suppose some of the reason/s that life is less interesting than it used to be is my being in my 80s and the energy that used to be here for recognizing life as it is, is not here any longer. Complicating the situation is the burden of the cancer, the chemotherapy and so on. And then there was the stroke and some other stuff. Still, I do not see those matters as a reason for not paying attention to the life itself. If I can pay some attention to

the work, there is no reason to not pay some attention to the life itself. In the old days, when I was paying attention, it was remarkable the things I saw, that I experienced. It was not a matter of making an effort, but of being attentive. It takes no strength, no energy, to be attentive.

When I published *Confessions of a Holocaust Revisionist*, and later *Break His Bones*, I was still able to do the work and remain attentive to the life itself. I could go back and forth. But after *Bones*, which was published in 2002, the life was increasingly caught up with work, with the CODOH Website, the Campus Project, all the behind-the-scenes the work that never ends but is an unavoidable part of the game. And then I was arguing the same thing over and over again. That intellectual freedom is better than censorship and suppression, and that the Holocaust question should be open to a rou-

tine examination as are all other historical questions. Stuff that is old hat for revisionists, has become boring for some, but remains shocking to all others everywhere. In more than 30 years I have never questioned the value of doing this work. I do not question it now. At the same time, I am increasingly aware that I have become inattentive to what is in the heart, inattentive to what is. The life itself.

At this moment the brain recalls reading somewhere that when Buddha was asked who he was, he replied: "I am the one who woke up." I probably have it wrong. Nevertheless, it is becoming clear to me that I am starting to doze off, that all the effort I can still make is going into the work, and that I am allowing the life itself to slide past me as if it were a dream.

*** Former Secretary of State Hillary Rodham Clinton presented the World Jewish Congress'

Theodor Herzl Award to Elie Wiesel and his wife, Marion at a dinner at the Waldorf Astoria Hotel in New York on November 19, 2013. "Elie Wiesel's ... ground-breaking memoir *Night* brought the experience of Holocaust survivors into world consciousness ..." That is, his autobiographical memoir, or at least what he claims is autobiography. Autobiography, as a matter of fact, is the core phenomenon of the Holocaust construction. Without the "memory" of those who were in the camps there is no proof of gas chambers, along with any number of other idiocies. It's nearly all memory. Autobiography that has become sacred to those who profit most from it.

*** United Nations Secretary-General Ban Ki-moon has visited Auschwitz-Birkenau "where millions of Jews and members of other minorities perished during the Second World War . . .

He said that nothing can truly prepare a person for a visit to 'the epicentre of evil, where systematic murder unique in human history reached its atrocious climax.'I stare at the piles of glasses, hair, shoes, prayer shawls and dolls, and try to imagine the individual Jews and others to whom they belonged. I stand in disbelief before the gas chambers and crematorium – and I shudder at the cruelty of those who designed this death factory."

Thus spake the leader of all the World Bureaucracy yesterday.

Today I received a note from a supporter in New Jersey.

"Dear Sir: I am done with the Holocaust. If Hitler killed six million Jews he proved their religion has no God, yet they invade Palestine to create a religious state to honor the God

who ignored the six million. How can the Jews have a God and a Holocaust all at the same time? You may as well discontinue my subscription."

Okay. A *former* supporter. He put a question to me that Elie Wiesel once asked. None of us appears to have the answer. Including Elie.

*** There was a time when I wrote about the misadventures of our daughter Paloma here in *SR*. Beginning when she was 13. Paloma is beautiful, intelligent, funny, and great company. Her brain computes better than mine—a small compliment I suppose. I am associated with a number of folk who have brains that compute on a higher level than mine. Most of them went to university, however, while Paloma did not finish junior high. She took up abuse of crystal meth and other drugs and buried her education in street adventures.

I used to follow her trail here in *Smith's Report*, in and out of drug rehab. Her adventures were a part of our lives, the life itself. Some of the stories were comic, others pure melodrama and occasionally were tales of considerable danger. Autobiography always includes tales of the other as well as of oneself. I stopped writing about her after her first child.

Paloma is 27 years old now, has two children out of wedlock, and is back in drug rehab. I am not one of those who believe that getting high, on whatever, is a moral issue or should be judged a crime in itself. When one does commit a crime, it can be judged based on the law of the land. It makes no difference that the perpetrator was sober or not, only what she did while committing the crime. Paloma

never committed any crimes that I know of, but she became the most un-trustworthy person I have ever known.

It is time for me to think seriously about the responsibility I share for what has become of our daughter. It was part of my job to see that she was okay, that she thought it a good thing to be honest, thoughtful, to be decent. I failed at every point. I was a good boy, and it did not occur to me that my daughter would not be a good girl. There is a kind of stupidity there that, in light of the facts, is moronic.

In this moment the brain recalls one late morning here in *Baja* when I was driving Paloma down the coast to a place where she would surf. She was in a good mood. She was maybe 14. She was starting to keep a journal. She was happy and laughing.

"Oh, Dad," she said laughing in the seat beside me. "Ya know what, Dad? You know what I am? I'm a crack-head, Dad. That's what I am. I'm just a crack-head." And she was laughing merrily.

I listened to her that morning as I drove down the road. I didn't say anything. She was being honest with me. That was good. She would be okay. She would work it out. Keeping a journal was a good idea. I let her out at the place where she was going to surf with friends. I had been a good boy. She would be a good girl. She would get over it. I cannot understand today how I could have been such a moron that morning. And so many other mornings.

I have come to find her story interesting in a way that somehow I never did before. She does not need to hear any more criticism. She's

Continued on page 5

The Unamerican: Dov Hikind

by Jett Rucker

A malign foreign influence is again abroad in America—one of such insidious force and menace that it calls for dusting off a hoary pejorative that has been little heard since the days of the doughty senator from Wisconsin, Joseph P. McCarthy. That label is a resoundingly descriptive one: *Unamerican!* It doesn't quite mean anti-American, nor is it as innocuous as non-American. It was, and here will be, applied to people who are American in the sense of having been born in America, but who in their public actions exert an influence that is contrary to the spirit that has animated Americans at least since the Revolution. It is a spirit, with attendant values and principles, that still today strikes a chord deep in the hearts of many who cherish whatever the American Experiment has contributed to the advancement of the ways people get along with each other.

Among those evincing this Unamerican-ness of late stands out a politician from Brooklyn, New York named Dov Hikind. Hikind takes pride in flogging the foreign origins of his parents, who, he advertises, were “victims” of the “Holocaust” conducted in their native Europe by the National Socialists of Germany. Other, far-more-authentic Americans, take well-justified pride in their non-American parentage, but do so, out of truthfulness or modesty, with a less self-serving emphasis on their victimhood.

But Dov Hikind, this son of innocent victims, is a politician,

and the constituency he has found is made up to a large extent of people who are, or who would like to be seen as, similar to the image he projects of himself for the 48th Assembly District of New York, centered around the enclave of Borough Park. Hikind is, in fact, an



Dov Hikind, a man with a heart-felt devotion to crushing a free press.

elected official in the State Assembly of New York—part of the government in America, if you will. As such, quite aside from the global scope of the machinations of this representative of less than 2 square miles of New York City, Hikind qualifies amply for the fear-inspiring epithets hurled by the redoubtable Commie-hunter from Wisconsin of the past century.

Why so? What has this State Assemblyman, re-elected continuously to his office these 15 times since 1982, done to win an appellation not seriously applied since the witch-hunt launched some 63 years ago against those who would supplant American self-responsibility with Communist collectivism and abnegation of the individual?

In a word, he has deployed force against thought—fear against open discourse—threats against honest opinion. He has been, and continues to be, emphatically, publicly, and coercively Unamerican. He has, through the agency of “private-property” rights and rights of association, assaulted the ability of those expressing opinions his constituents find inconvenient, to promulgate their views. He has, for example, persuaded the gnomes in control of the levers of Mastercard and other credit-card companies to revoke the acceptance of charges from customers of the Institute of Historical Review of Newport Beach, California, a noted purveyor of books, videos and research that erodes the factual basis of ancient World War II propaganda that painted Germans in the color of genocide.

He caused the same baneful treatment, as long ago as 2010, against David Irving, the indefatigable researcher and decoder of the original documents that today provide virtually our only truthful view of the acts and consequences that we know as World War II in Europe. He pushes ever onward against his enemies, including Bradley Smith, the publisher and namesake of this newsletter, and against CODOH and the primary revisionist bookstore on the World Wide Web. Here “Banksterism” enters a domain far darker than the one until now most-bruited, that of self-aggrandizement. Here, the crime enters the realm of thought control.

Why is such a global enterprise, in behalf of a majority, one supposes, of the 66,000 or so voters in his District 48 of New York, Un-American? Well, we could start with “freedom of speech,” another concept, along with “Un-American,” that has become quite fusty from disuse. The Constitutional bar against Congress enacting any measure that abridges freedom of speech, much honored by now in the breach, does not bear on Assemblyman Dov Hikind, nor even, necessarily, on the State of New York, and certainly not on American Express, Mastercard, and the various other arbiters of the international payment system that so many of us rely upon to conduct our transactions—and, it would seem, to form our opinions.

Hikind’s projects, then, are not unconstitutional. So, why are they Un-American? The bar on Congress, it might be speculated, arose from the Founding Fathers’ awareness that the power to prohibit expression would be ineluctably captured

by those intent on enforcing beliefs that those currently in power were the most-fit to exercise it, and that such power should be exercised only by sanctioned parties.

The Founding Fathers hoped to prevent such hijacking of the public faith. Unfortunately, they did not figure on credit cards and the regulation of banking that has reduced management of this critical facility to a government-dependent monopoly. The credit-card companies, a cartel protected and managed by the government, have become a lever handy to the grasp even of tin-horn despots such as Dov Hikind for the advancement of parochial agendas. One supposes that Hikind’s constituency, whether that of the 66,000 voters of Borough Park or that of Holocaust censors worldwide, are gratified by his noxious success.

But, a romantic might posit, there might be something further in the Americanness of the ideal of free speech. That is the simple idea of Fair Play for those who express

honest opinion informed, however incompletely, by fact. There might be, in this penchant for Free Speech that some Americans have obstinately held onto for these two centuries and more, a respect for the honest opinion, or speculation, of one’s fellow man. To stand against this, and to work against it, is what is Un-American about Dov Hikind’s reprehensible effort to throttle free expression that so threatens, in the end, the foundation of his own political base.

We (Americans, citizens of the world) can mobilize force, legal, financial, and otherwise, against the expression of ideas, thoughts, feelings, however motivated. Or, we can allow each other to be free with such activities, and hash the issues out in open discourse, unencumbered, insofar as this is socially possible, by suppression, censorship, and all other barriers to the free exchange of opinion.

This freedom is exactly what the Dov Hikinds in the world stand against.

Anne Frank and the New York Times

David Merlin

Edward Rothstein
c/o New York Times
New York City
<https://twitter.com/EdRothstein>

07 November 2013

I am writing to comment on your article “Playing Cat and Mouse with Searing History,” addressing the new Anne Frank exhibit at the Los Angeles Museum of Tolerance.

<http://tinyurl.com/kauo33a>

While Anne Frank’s story is tragic, you ignore the manner of death of the eight people who lived with Anne in the Annex. The official history is that non-working Jewish people arriving at Auschwitz were all “gassed.” But of the eight sent to Auschwitz on September 3, 1944 from the Annex, not one was killed in a gas chamber. Instead, five of the eight were transported back to Germany-Austria in November 1944.

The details of the eight individuals from the Annex are:

The Frank Family was detained for failing to report for labor service and for going into hiding.

1. Anne Frank-- sent to Auschwitz, then transported to Belsen where she died of typhus (in Belsen not Auschwitz).

2. Otto Frank-- left behind in Auschwitz with those in the sick barracks. Survived the War.

3. Edith Frank-Holländer--left behind in Auschwitz as the Germans retreated.

4. Margot Frank (Anne's older sister) died of typhus in Belsen (not Auschwitz).

5. Fritz Pfeffer, sent to Auschwitz then transported to *Neuengamme* concentration camp where he died on 20 December 1944. His cause of death is listed in the camp records as "enterocolitis."

6. Auguste van Pels born Auguste Röttgen (Hermann's wife), whose date of death is unknown. Witnesses testified that she was with the Frank sisters during part of their time in Bergen-Belsen. According to German records, van Pels was sent to Bergen-Belsen concentration camp in Germany with a group of eight women on November 26, 1944. Hannah Goslar's testimony was that she spoke to van Pels through the barbed wire fence "in late January or early February". Auguste was transferred on February 6, 1945 to Raguhn (Buchenwald in Germany), then to the Czechoslovakia camp Theresienstadt ghetto on April 9, 1945.

7. Peter van Pels died in Mauthausen (not Auschwitz).

8. Hermann van Pels died in Auschwitz. It is often claimed that he was "gassed." However, according to eyewitness testimony, this did not happen on the day of his arrival there. Sal de Liema, an inmate at Auschwitz who knew both Otto Frank and Hermann van Pels, said that after two or three days in the camp, van Pels mentally "gave up." He later injured his

thumb on a work detail, and requested to be sent to the sick barracks. There is no evidence whatever for the assertion that Hermann van Pels was gassed.

Elsewhere you have praised the "relentless pursuit of historical details." You are right. Details allow us to learn what really happened. In this case the details tell us that none of the people traveling with Anne Frank died in "gas chambers." Why?

The pattern is the same with other groups closely associated with Anne Frank who were also sent to Auschwitz from Holland.

9. Eva Geiringer -- born May 11, 1929. Sent to Auschwitz May 1944 Step-sister of Anne Frank. Survived the War.

10. "Fritzy" Geiringer, mother of Eva, Married Otto Frank. Survived the War.

11. Heinz Geiringer, brother. Survived Auschwitz but died on a forced march out of the camp.

12. "Pappy" Geiringer. Survived Auschwitz but died on a forced march out of the camp.

The Geiringers were immigrants from Austria; They too ignored a call up for labor service received July 6, 1942 and went into hiding. They were found out on May 11, 1944, detained and were sent to Auschwitz that month.

13. Janny Brandes-Brilleslijper. Was arrested for forgery. Was in

the Westerbork, Auschwitz and Bergen-Belsen concentration camps. Traveled to Auschwitz on the same train as the Frank family and to Belsen with Anne and Anne's older sister Margot. Survived the War.

14. Lientje, sister of Janny. Was in the Westerbork, Auschwitz and Bergen-Belsen concentration camps with Janny. She survived the War.

Elsewhere you have praised the "relentless pursuit of historical details." You are right. Details allow us to learn what really happened. In this case the details tell us that none of the people traveling with Anne Frank died in "gas chambers." Why? And why did the Germans transport Anne, her sister, Janny, Lientje and so many others back into Germany in 1944? These are details which should profoundly affect our, and your, understanding of German policies.

Yours for history based on honesty and historical detail,

David Merlin

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Bradley Smith Christmas 2013 and The Life Itself

Continued from page 2

heard it all. She needs to reveal what is in her heart, to empty the vessel of all its lies and secrets. That it is my work to find a way to

help her do that. It would be an interesting story. A fascinating story. There would be no judgment. I'm a writer. I am committed to the

story. She has one. She is one. There's enough stuff in her life story to make a best-seller. I told

her that the other day. She just looked at me.

I understand that she is ashamed of much of what she has done. But that's in the past. Here she is now. Here I am. What can I make of it? What can she make of it? Taking into consideration that she has a moron for a father, it might not be easy for her to get focused, but I am going to do what I can do.

*** Letter: James Cleveland
cleve@gmx.us

Subject: *Smith's Report* #198

What a pleasant surprise to see a dialog on Revisionism and homosexuality in your August issue. The two subjects are made for each other. Gay history is revisionistic. It was a Jew who (according to one accepted account) presided over the "court of honor" that condemned Tchaikovsky to suicide. Without Nikolai Jacobi, would Tchaikovsky have gone on composing into the 1920s.... nice, normal, un-Jewish music like Rachmaninoff?

Having endlessly pondered and researched homosexuality I've recently had to conclude once and for all that it's simply what some of us are. It's a gift, not a curse. Having spent a lifetime fighting off my own gayness, I'm accepting it and finally feeling at peace within. This is as much of a turnabout as my discovery of Revisionist truth decades ago considering that I've been a dedicated right-wing Christian fundamentalist ever since. (This is my first "coming out" moment. How to tell friends, family and compatriots, that will be the challenge.)

You and Peter have rightly described the situation. Society has rejected and persecuted Revisionism, forcing it into a "right-wing"

pigeonhole by equating it with Nazism. The extreme wacko left has the gay rights movement in its grip, and as it exists it's tailor-made to polarize everybody: "either you're with us or you're with the haters!" Since the Jewish monopoly media defines everything, the public goes along with these clichés, sprinkling them on its breakfast cereal each morning.

This is an old, old pattern. Without Jewish media control liberals might see Revisionism as a great way to diss the system. (Of course without said factor there'd be millions fewer liberals.) Without Jews running gay lib in such a histrionic and extremely decadent, Babylonish fashion, I feel the many non-Babylonish gays would have found de-facto acceptance in society as throughout so much of real history.

Gays are in fact one of the whitest and most white-centric groupings since the NSDAP. The first people who ever clued me about the Jewish problem outside my family were gay activists. That was in conversation, of course; publicly they marched for "holocaust remembrance."

Things may be improving. Gays are increasingly divided over Israeli apartheid. A Libertarian Party activist was asked how he gets along with his fellow gays. "Everything's fine until I tell them I'm not a Democrat," he sighed. "End of conversation!" But he's working on them.

Maybe the left-dominated gay community are Nazis at heart. Huffington Post is chronicling the conflict among them about their own diversity failures. Gays are in

fact one of the whitest and most white-centric groupings since the NSDAP. The first people who ever clued me about the Jewish problem outside my family were gay activists. That was in conversation, of course; publicly they marched for "holocaust remembrance."

Nice to know the IHR once had a quietly gay Director. There are tons of deeply closeted gays in the freedom movement like any other sector or class of people you can name. The other nice surprise this week (besides your article in dialogue) is that suddenly Glenn Greenwald is in the news as the life partner of one David Miranda. Surely Greenwald's bold work against Zionism makes him a kind of Revisionist, whether he would agree or not.

Interesting that it was the *Jewish Tribal Review* that roped Peter into the Revisionist fold. One of the best yet least noticed sites while it lasted.

*** Reading Thomas Patterson's *Inventing Western Civilization* and am reminded of the history of slavery in the West. It was always based on greed, never race. In America it became a matter of race, but it originated in greed. Couldn't be more clear than in Athens and Rome.

But what caught my attention was Patterson's notes on slavery in Europe.

"From the last of the 13th to the mid-15th century merchants from Genoa had purchased captives from Scandinavia and Slavs from Russia and the Balkans in Black Sea slave markets located in the Crimea near the mouth of the Don River. By 1400 these people probably constituted a majority of Europe's slaves."

This was followed by the buying and selling of Muslims and Jews before these European merchants turned their attention to sub-Saharan Africa and the indigenous folk in the Americas. Interesting.

One question I have for Blacks in America is why they make little (no?) reference to the fact that it was Black African slave traders in their homelands who sold their own Black captives into White slavery for a profit. Profit was everything for those Black Africans. For some of them it still is today. The profit motive. One human chain that binds us all. It would be good for American Blacks to occasionally reflect on the matter.

*** We visited with Paloma today at her drug rehab. She is relaxing, cheering up. It's an environment she is well acquainted with, where there is no danger. It's a rural setting in a canyon about 45 minutes South of town. She isn't thinking about things yet. She's just getting to the place where she will begin thinking, trying to think. I reminded her that she has a book in her that, if written well, might make her rich and famous.

This time she thought the idea amusing.

*** ADL Expresses Condolences on the Death of Israeli Rabbi Ovadia Yosef

New York, NY, October 7, 2013. Abraham H. Foxman, ADL National Director, issued the following statement:

"Rabbi Ovadia Yosef will long be remembered as one of Judaism's towering rabbinic figures who has left a lasting legacy for Sephardic Jews in Israel and for Jews all around the world. Rabbi Yosef was not without controversy

and it is no secret that we disagreed with some of his statements in the past which we considered intemperate and biased."

His funeral was the largest to ever be celebrated in Israel, with something like half a million Jews attending service.

But intemperate and biased? Like what? Like this?

"Goyim (cattle) were born only to serve us. Without that, they have no place in the world – only to serve the People of Israel. That is why gentiles were created."

"Abu Mazen and all these evil people should perish from this world,"

"God should strike them with a plague, them and these Palestinians."

Rabbi Ovadia gave one speech in which he said of the Arabs: "It is forbidden to be merciful to them. You must send missiles to them and annihilate them. They are evil and damnable."



Rabbi Ovadia Yosef

*Arabs? Kill 'em all.
The rest of us? We're animals.
Save us for dinner.*

This stuff is intemperate in Abe Foxman's opinion, but acceptable. What is not acceptable is that we ask college students, journalists and professors to provide, with proof, the name of one person killed in a gas chamber at Auschwitz. Such a question is hateful and beyond any religious call to murder the Wogs.

It makes one wonder why, when there are so many Jewish scientists around, why we hear nothing about how the rhetoric of the rabbis might be one of the causes related to the effect of the world-wide rise in anti-Semitism?

It's a question that comes from the Brit, Anthony Lawson. It's a good question. Cause and effect? Does it exist outside the scientific laboratory? In life itself?

*** Now that Dov Hikind has put the near-finishing touches on the CODOH donation pages, contributions are doing badly. This month I don't have enough to buy some of the supplements I use to keep the cancer down. I need a new way to raise money. I would consider buying and selling slaves if that would not damage my reputation with the rabbis. No. My reputation is everything for me. I'm going to have to look around for some other opening.

*** Early this month I received a note from a college student in Oregon asking for an interview where he would put some questions about what revisionists are up to. I agreed. He was brand new to the subject and asked the first questions that everyone asks. I used to do this a lot, but not lately. This time I said okay. I responded but somehow the questions got around to Jett Rucker as well and he responded too, as did Richard Widmann. The young man got everything he could have hoped for. Here I have decided to use Rucker's response for reasons having to do with "tone:"

FIRST Question: And probably the most important one: how did you come to be a revisionist? What

made you decide that the majority of society was incorrect in their belief that the Holocaust happened? Was it an event? Did someone you know explain it to you?

A1: The question has about it something of the one in the joke, “Have you stopped beating your wife?” The Holocaust did not “happen” nor “not happen”. EVENTS happened, or more accurately, ACTS were DONE, some of which some people picked out and gave labels. For example, when Germany attacked Poland in 1939, Hitler did not then, deliberately or otherwise, “start World War II.” Great Britain and France declared war on Germany for attacking Poland, and the whole matter STILL had not acquired the name “World War II” until long after Germany invaded and occupied much of France. The label began to be used after the Japanese bombed the US Fleet in Hawaii in late 1941. Likewise, “the Holocaust” did not acquire that name until after Israel’s 1967 war of aggression against its neighbors.

I have been studying “the Holocaust” for much longer than it has been called that (since at least 1959, as I recall). Revisionism – and sound historical understanding in general – starts with “unpacking” the handy labels that selected events of the past have had stuck onto them, so as to try to recover the perspectives of the actors, who did not, as we do, know how things were going to turn out. I know I haven’t told you how I became a revisionist, which is itself uninteresting and happenstance. Suffice it to say, I studied the Holocaust with what some called morbid interest from 1959 to 2010 substantially believing the whole thing. In 2010, the scales fell from my

eyes and I discovered that I had been wrong those 51 years, and my shock at discovering this motivates me today in revisionism, specifically with regard to the events that gave rise to the story, and the many things in the story that didn’t happen or, more accurately, didn’t happen that way.

SECOND: If the “Holocaust” never happened, then what did happen during World War II? And why?

A2: A lot happened during the package of events we know as “World War II,” and one thing we can say about all of them is that for the most part, the stories we (and they) receive about “that War” are misinformed and/or deceitful. Your question is far too open-ended to answer, even if I knew the answer(s). I have pursued the answers all my life, to the exclusion – to some extent – of other historical matters that might have interested me. The available “answers”—including sincere, informed guesses— outnumber the facts by 1,000 to one. Keep that in mind as you consider what you hear/read.

THIRD: how do you answer to all the people who present you with “proof” such as photographs, documents, war records, etc.?

A3: My answers to “proofs” depend on what is offered. If they are pictures of bulldozers pushing piles of bodies into trenches, I point out that this is of people who died in former concentration camps AFTER the camps were “liberated” (there was no place for the inmates to go upon “liberation,” so many of them stayed right where they were for a while). When the emaciated condition of the bodies is pointed out, I explain that most of them

died of typhus, which is a “wasting” disease. Everyone who experiences typhus loses an enormous amount of weight, INCLUDING people who recover from it and regain the weight. Those who die of it never regain the weight. And so on. And on. The amount of bogus “proof” of the Holocaust exceeds even the proof that God designed Man and all the rest of Creation (which proof, as you know, is abundant). It comes down to the willingness to seriously consider the “proof.”

FOURTH: what about survivors? There are still people alive today who claim that they survived the “Holocaust.” What is your opinion on them? Are they just lying? Or did something happen to them and they just don’t remember so they’re making things up?

A4: Many of the people I meet present themselves as good and honest people worthy of my trust, when I feel pretty sure they aren’t. The difference between these people and “Holocaust survivors” is that most of those receiving these protestations feel themselves under moral (or psychological) pressure to credit the accounts these people give of themselves. Veterans, facing such incentives as this, are also prone to such behavior and many people present themselves as veterans who never wore a uniform. People who really did suffer the incredible privations experienced by many in concentration camps tend not to talk about it – rather like real veterans. The significance I attach to the vocal behavior of many people presenting themselves as victims is that opportunity produces people eager to exploit it.

FIFTH: why are you a revisionist? Is it because you want to make sure everyone knows the truth? Or is it that you just want to dispel the "myth" of the "Holocaust"? Is there perhaps a more personal reason? Or is it just because? Is there a goal to being a revisionist? Are you trying to achieve something?

A5: I am a revisionist for three reasons: First, I seek to atone for my intellectual sin in having believed the story, as described above, for the great bulk of my long life; Second, I deeply resent the coercion, repression, and censorship that is routinely and widely employed by those who support the dominant story, including LAWS AGAINST expressing doubt about any significant detail of the dominant story – it all amounts to a SERIOUS attack on the essential right to free speech; and Third, the Holocaust Legend is vigorously exploited by Israel and self-anointed representatives of world Jewry to so enshrine Israel and Jews in a mantle of martyrdom that nothing they – or any of them – do, however in fact reprehensible, may be deemed in any way culpable. The Holocaust Legend today empowers the greatest threat to world peace on the planet.

SIXTH: Is there a unified body of revisionists that agree on the same thing? Or is being a revisionist an individual experience? Is there a generally agreed among revisionists theory about what happened? Something along those lines?

A6: I can't imagine any sort of writ that would qualify a (Holocaust) revisionist. Every revisionist no doubt has his own standards by which she might judge some other person a revisionist or "not a

revisionist," but at bottom this is like asking "Did the Holocaust happen?" Well, EVERYONE who chooses to credit one account of history over some other account could be said to be a revisionist. Revisionism in any case is a matter of degree – so I might style some other person whose opinions I was extensively familiar with, "more" of a revisionist or "less" of a revisionist. Sorry, the concept is not patented, copyrighted, or even well-defined, any more than is, in fact, the Holocaust itself. Revisionist is – that's right – a label

END

In my own response I did include links to two YouTube videos, Denierbud's *One Third of the Holocaust*, and Eric Hunt's *The Last Days of the Big Lie*.

And I suggested that he ask his professor if he or she could provide the name, with proof, of one person killed in a gas chamber at Auschwitz. Last night I rang him up. A young man with a diffident manner answered. He was unsure about most everything

He did say, however, that he had actually asked his professor my one-person-with-proof question. His professor answered that he could not, but that he did know a couple others who could. The student asked me what I would consider to be proof. I told him that I would not want to put any limits on what a proof might be. That that decision was the responsibility of the person who submitted it.

He thanked me very much. I see now that he might have felt a little uncomfortable talking to me. Maybe I'll call him again. I'd like to follow up with the "one person, with proof" question. Since he

appears to be willing to talk about it.

*** Every once in a while I reprint here a story I published in *Smith's Report* ten years back. It's interesting to note how the work has evolved over the intervening ten years. What was I doing in 2003 for example? Last night I decided to take a run at it.

The first thing I noted was to be reminded that my computer exploded a couple times over the last ten years, stuff is missing and a good part of the rest is very disorganized. Yet within minutes I found an article that took me by surprise. I do not recall writing it. or that it was ever published. The surprise is that it treats with the very same issues that I begin with in this issue of *SR 201*. Primarily the struggle in the writing to continue the work without ignoring what is going on in the life itself. What I found is that I was already addressing that issue ten years ago.

That was about the time that Richard Thomas, my original Webmaster, had to bow out of CODOH to take care of his own business. And then Richard Widmann, the CODOH Editor in Chief, bowed out for family and work reasons. I was alone. I decided to replace my work on CODOH with a new page that I would call *Smith's Online Report and Journal*. Nothing ever came of it. It was probably too much for me to do by myself on top of the Campus Project and making an effort to get revisionism back onto radio.

But there was this first article, essay, journal entry, whatever. It's titled "The Elephants (plural) In The Room." It demonstrates how things can remain the same while

they change constantly. The work goes on, as does the life itself.

Here it is, from ten years ago.

*** Forgive me. I'm going to argue for intellectual freedom here, and try to contribute a human face to that argument. Even when it addresses such taboo subjects as whether the U.S. alliance with Israel is either just or moral. Or how the orthodox Holocaust story is exploited by Israeli-firsters to compromise American institutions and ideals, and turn entire cultures against us. That's what I want to do here.

It's said that desire is at the root of all suffering. I don't know if it is or isn't, but it does ring a bell softly for me. Israeli Jews want to colonize Arab land in Palestine one village, one hilltop at a time. They are willing to risk war and death to fulfill their desire. Palestinian Arabs want the Jews to stop taking their land and creating Jewish-only settlements on it. They are willing to risk war and death to fulfill their desire. Yes, I think there's something to the desire-creates-suffering theory.

It may be that the endless talk about "solutions" to the problems in the Middle East and around the world is the wrong focus. How many solutions have been proffered to the Jewish/Arab issue in Palestine? Fifty years of solutions and we're still looking for more. I think it's time that we look at the problem rather than another solution. Desire is the problem. There is no solution to desire. Every party to conflict has a solution for it, solutions are a dime a dozen, yet the conflict goes on and on. With respect to the theory that desire-creates-suffering, wanting what is

right or wrong is neither here nor there.

My work, which is the expression of my desire, is to put a human face on such issues. I do not expect to be successful, so the question of suffering is compromised. I'm prepared to suffer a little. My perspective on intellectual freedom differs from that of our intellectual classes. I hold that intellectual freedom should be the right of all. They hold that it should be the right of some. Those who are not "bigots." If you raise questions about the Holocaust issue, or the value of the U.S. alliance with Israel, you are a bigot and your freedom to engage in public debate is curtailed.

It may be that the endless talk about "solutions" to the problems in the Middle East and around the world is the wrong focus. How many solutions have been proffered to the Jewish/Arab issue in Palestine? Fifty years of solutions and we're still looking for more. I think it's time that we look at the problem rather than another solution. Desire is the problem.

I am routinely identified as a bigot by all the best people -- those who work for the Holocaust Industry, those who work for the universities, for the press. Yet, as a bigot, I share with those good people all their issues of desire, violence, and suffering. There is no escaping it. We're all in it together, the bigots, the anti-bigots, and those who are only onlookers. There are none who are only onlookers.

We all live with desire. I want to go on writing words on paper -- forever -- and have people read them. I am perfectly aware of the anxiety I feel when thought recalls that no matter what I desire, pretty soon the words will stop and it will be all over with me. That's life. The desire to avoid suffering is still desire.

I want our sixteen-year-old daughter to return from the dark sea of drug addiction in which she drifts so silently. I want her to rise up as it were and once again walk in sunlight and the breathtaking transparency of the morning air while her voice and her song are heard all about. My desire for this is an unrelenting source of suffering to me.

Thought being what it is -- but then, what is it really? -- it chooses this moment to recall watching a home video on television where, after 9/11, Osama bin Laden is seen sitting on a rug on the floor of a darkened house somewhere in Afghanistan. He is surrounded by half a dozen associates, all men, discussing the tremendous success of the attack on the World Trade Towers.

According to the translation of his spoken words, Osama was agreeably surprised that the towers fell all the way down. He had expected only those floors to fall that were above the point of impact where the aircraft struck the buildings. Osama may not have gotten more pleasure than he had desired, but he had gotten more than he had expected. His gestures and words were warmly, softly ebullient.

If Osama's desire was to murder thousands of Americans, as it appears it was, and he was successful, and he felt no remorse

but was pleased about it, as it appears he was, then the desire-equals-suffering theory could be found wanting. His desire did lead to others suffering, but that's a different question, perhaps only an irony of life. Still, the story isn't over. Which is the point. The story never is over so long as you think in terms of story. And that's how we do think. That's the miracle, as Picasso remarked, that keeps us from dissolving in our bath.

The fact that the story is not over suggests that Osama's desire to kill Americans may not have been fulfilled on 9/11. Logically speaking, why should it have been? There are so many of us, we are giving so much money to Israeli Jews – tens and tens of billions of dollars -- who press on with their forced settlement and colonization of Arab land in Palestine, a humiliating and brutal experience for Palestinian Arabs, that I suspect that Osama's desire for vengeance far exceeded his accomplishment. His problem with his desire is still before him. Maybe he will never be able to kill as many of us as he believes he should kill in order to complete God's work – the God as Osama put it who “raised the heavens without pillars,” a beautiful phrase that I suppose is in the Koran.

Osama is a damaged man, or was, whatever the case might be. The truth of the matter is that we are all damaged. It's important that we understand that. That's why we are unable to make heads or tails of the great religious teachings. Do not murder, do not steal, do not lie, do not covet what belongs to others, do not treat others as you would not have others treat you. With respect to human culture, what a laugh. Thousands of years

of such counsel, yet we get nowhere with it. Thousands of years reading the sacred texts, yet here we are. Consider the history of the 20th century. Consider the brief history of the 21st century. Consider the administrations of Iraq, Israel, and the United States.

The problem appears to be in our genes, together with the cultural context in which our genes find themselves at any given moment, that dictates how extensively we are willing to damage the others. I don't know how to even try to change that. Still, here we are. It's only human to want to help, to find the solution to the problems that we created, and to be willing to suffer for the wanting. If the theory that desire-creates-suffering holds water.

Every morning I get up at 8.30 by the alarm, urinate, and brush my hair and beard with my fingers so that if Alicia opens her eyes, even for a moment, I will look okay. I may be 73 years old but I still want to look okay. Desire in the heart, pain in the mirror.

In this journal I am going to follow desire wherever it leads me and write about the trip. For better or worse. Like everyone else, my desires are rooted in my genes and my culture -- did one or more of Osama's wives do something terrible to him? I will write about why I think there should be an open debate on the U.S. / Israeli alliance. About why the Holocaust story, as the professorial class teaches it, is a fraud, and why it matters. And how the latter is exploited to morally legitimize the former.

There is a public life and a private, or personal life. It's argued that it is reasonable that one wants to keep them separate. The question of an inner life and an outer one is another matter. Talking about the unconscious, the soul, the inner and outer life, are only ways of speaking. Outside the imagination or belief, both sub-categories of thought, these places don't exist. All we have for each other is language. All we have for ourselves is one life, a mish-mash of the personal and the public. All I have for the reader are the words I put on paper.

Every morning I get up at 8.30 by the alarm, urinate, and brush my hair and beard with my fingers so that if Alicia opens her eyes, even for a moment, I will look okay. I may be 73 years old but I still want to look okay. Desire in the heart, pain in the mirror. I put on a robe and walk across our little indoor patio filled with flowers and birdcages and bird song and dogs and cats to the kitchen. I say good morning to Cyrano, the parrot that Audrey left with us when she returned with her family to the States and was killed in her automobile at a rural crossroads in Alabama.

I make enough coffee for three large cups, one for Alicia, two for me (what's fair is fair), and at 9am I turn on CNN to discover, as I like to put it when asked, who's been killing who overnight. I note that I want to learn that the Palestinians have not been entirely crushed, that one among them has chosen this morning to cross into Israel, or into some Jewish settlement in the Palestinian territories, and given his life to take some of theirs.

I understand that this is a stupid and brutal desire. It's not that I

want anyone to be hurt. What I want is evidence that Palestinians still believe they have a chance, and some evidence that they do have a chance. I'm a good American that way. I'm for the underdog. I'm a bad American in another way. I argue that it is stupid and brutal for the U.S. Congress and one U.S. administration after another to continue to fund the Israeli military so that it can go on brutalizing and humiliating Arabs.

Palestinians appear to have no way to protest the creeping conquest of their land and destruction of their society by Jews other than to kill Jews who ride buses, eat pizza, and attend bat mitzvahs. The precedent of Gandhi, King and others is outside Arab culture. Arab martyrdom is machismo at its ultimate. I'm not forgetting that some suicide martyrs are young women. What's the difference?

One wonders what the inner life of a Sharon might look like. Or an Arafat or a Saddam. Or a Bush for that matter, though Bush has less to him than the others. Maybe I'll be proven wrong about Bush. The interior life, if I can use this literary expression, of Sharon must resemble the more disgusting scenes in Dante's Hell. I'll never know. He may still have time to finish off Israel in the eyes of the world, contribute to the disgust that a growing number of people across the planet feel toward the U.S., and bring his memoirs up to date. I'll just have to wait and see.

During a crisis, every time a writer, anyone, says what he thinks, he is going to offend someone. Every time he reveals what is really in his heart, he will offend someone. Can't help it. No culture is interested in the individuality of its members. Individuals are seen

as a threat. They are a threat. The desire of culture is to remain as it is. Individuality causes culture to feel distress. It's like how you feel after a very large, very bad dinner. When individuals cause the culture to feel distress, the culture turns first to slander, the bad-tasting Tums that the cultural elites use to protect the status quo, support the thought police, and destroy reputations, careers, lives. Nothing new under the sun.

To a man like me, culture doesn't matter. Not much anyhow. It doesn't much matter that my own culture has spit me out like a chewed-over prune pit. I pay no attention to slander or to thought police. I have a streak of insensitivity running right through the center of my character. I have the good fortune to have no reputation to guard, no career to further, and not enough time left to worry about it. Nothing new under the sun.

END

*** Carolyn Yeager is creating a special website to mark Jan. 27, 2014 as the "1st International Day of Commemoration Honoring Revisionist Success in Returning Sanity to 20th Century History."

As you know, Jan. 27th is designated by the United Nations as "International Day of Commemoration in Memory of the Victims of the Holocaust", with ceremonies and speakers at the UN in New York and the Auschwitz-Birkenau Memorial in Poland. 2014 is the 69th anniversary of the "liberation of Auschwitz"; next year will be the 70th. She notes that we should be prepared for a good response, especially as A-B's fakery has been so well exposed by revisionists.

The theme of the Commemoration will be "A Return to Sanity"

taken from Mattogno's book *Auschwitz: The Case for Sanity*. This book will be featured in several ways. She is asking a number of us to supply here with, or suggest, a piece of our writing that we consider our best, easy-to-grasp, powerful argument directed at the Auschwitz-Birkenau mythos. It can be an essay, a chapter from a book, a speech, etc. It will be included in a section featuring revisionist writings on the subject.

Sounds like a very good idea to me. Terrific. She has already made a number of decisions with regard to the documents she is going to use. More next month.

Bradley

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